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SANDOWAY MISSION.

LETTER FROM MR. BEECHER.

At our last advices from Mr. Beecher (p. 331,) he had attempted a second tour down the Arracan coast, but had been hurried to Sandoway by receiving news while near Bassein of flagrant hostilities between the English and Burmese. Near the end of March, being advised that a residence at Sandoway would not be safe, he removed to Kyouk Phyoo. The following account of his last tour he transmitted from Sandoway, just previous to his departure from that station.

Suspense.

Sandoway, March 18, 1852.—We remained here in suspense, (after returning from Goa,) till near the end of January, having been advised by the commissioner to keep ourselves in readiness to leave Sandoway at a few hours' warning and go to Kyouk Phyoo or Akyab, as either of those places would be much more secure than this in case of open hostilities. But the Burmese professed so strong a desire to have difficulties amicably settled, that it was believed for a while there would be no war.

I was very anxious to visit the churches on the coast, and hoped also that while with them some of the native preachers in the region of Bassein would come over, and give me an opportunity of learning

the condition of their churches and rendering them some aid and instruction in this time of anxiety and trial. They had already sent to Sandoway to make inquiries respecting the intentions of the English in their movements at Rangoon, as they had heard many contradictory reports and knew not what to do or to expect. The Burmans had charged *them* with being the cause of the ships of war being sent to Rangoon, and of all the troubles which followed, and said that they must expect to suffer for being so friendly to the English. All the arms in possession of Karens had been seized, and oppressive demands made upon them to supply the king's army with provisions, but none of the Karens had been called to go in person as soldiers. We were glad to hear that the Karens were permitted to meet as usual for worship.

Visit to Great Plains—Continued prosperity—Baptisms.

Accordingly, all being quiet around Sandoway, and having been assured by the government officers here, as well as by those at Akyab, that there would be no war, I left on the 29th of January and went directly to Great Plains.

I was highly gratified to find the people healthy, industrious, contented and prosperous, and was greeted by them with many expressions of joy. The village of the old patriarch had been enlarged by additional families from Burmah, the fruit trees had thrived well, the flowers had not been neglected, and the same appearance of neatness and comfort pervaded the village as was observed last year. The old man, with a new wife and renewed youth, was ever active and useful. Shway Au, the young pastor, with a discretion far above his years and a degree of energy seldom exhibited by Karens, had discharged the responsible duties of his office with such zeal and faithfulness in all things, that he may be said to have fully observed the precept, "Let no man despise thy youth." I need not say that a people, with such an elder and such a pastor, are prosperous.

We have hitherto spoken of the people of Great Plains as of one village. They were such in the first place, but a number of families have been living for several years in places at some distance from the village, and quite scattered. The example of Wah Dee, in gathering families into a regular village, has this year been followed by Sah Gay, the pastor of the new village. Sah Gay is of a quiet, retiring disposition, but has great firmness of purpose and strong common sense. He has the confidence, the love and cordial support of his people. Provoked to good works by those of the other village, these have made during the past year very praiseworthy improvements, and promise to make still more.

The people of both villages assemble together in their commodious chapel on the morning of each Sabbath, but meet separately in the afternoon. Neither asked any aid in supporting their pastor this year, and they have jointly contributed nearly eleven rupees for their home mission society.

Early on Sabbath morning we repaired to the sea beach for baptism. A neat little basin formed among the rocks, with a smooth sandy bottom, afforded a

convenient and very pleasant place for observing this ordinance. The solemnity of the service seemed deepened in no small degree by the sound of many waters rolling upon the long extended beach and breaking upon the rocks around. Here twenty-two were buried with Christ in baptism. In the evening a goodly number partook of the broken bread and the wine in remembrance of Christ. Having made arrangements for a school to commence the day after I left, I bade the people farewell for another year.*

Buffaloe church—Exposures—Enlargement.

On arriving at Buffaloe, on the morning of the tenth of February, I immediately sent word to Tway Poh to come to me. I had learned while at Great Plains that he, with nearly all his people, had left their village and were stopping at the mouth of the river on which it is built,—at a few hours' distance. A few weeks previous, the people of Buffaloe had discovered the rendezvous of a band of robbers in the thick jungle near their village, and though the robbers had been in some way thwarted in their designs, still Tway Poh and his people were so much alarmed by their narrow escape that they durst not remain there longer. It was known, besides, that robbers in Burmah, instigated, no doubt, by Burman officers, had declared their violent intentions respecting Tway Poh. "It is not his money or the property of his people that we wish," say they, "but his life; for he has been chief in leading so many Karens to emigrate from Burmah and in getting favors from the English government for Karens in Arracan; and if we can secure him, others will be deterred from leaving Burmah." And it was doubtless to take his life that they attempted; "but God took care of him and us," said the Karens, "or we should have lost our pastor, and some of us, also, our own lives." We hope that the day of their deliverance from the fear and from the power of robbers is near at hand.

* Since my return I have learned that a school was commenced with thirty pupils.

The church at Buffaloe has received important additions to its number during the past year by immigration from Burmah. They have enlarged and improved their village, and are disposed to make still further improvements. They appear united and cordial in the support of their pastor, and had given him more than they promised when I was with them last year.

War begun—Return to Sandoway—Sinmah—
Kyoung Thah.

The day had been nearly spent in inquiries respecting the people, and in other preparations for labor, and the hour of evening worship had arrived, when a letter from Mrs. B. was received, containing news of the first battle at Rangoon, of the certain prospect of further hostilities, and the necessity of her going to Kyook Phyoo in case of threatened disturbance at Sandoway. I was then only a day and a half southwest of Bassein, and at least eight days from Sandoway. Reports reached us that a man of war, while lying at the mouth of Bassein river, had sent some sailors on shore for water, two of whom were shot by the Burmese, and that the ship in turn was battering down the stockades of the Burmans. My position, to say the least, was not a pleasant one; and though I longed to remain and labor a few days, prudence seemed to dictate my speedy return. Accordingly, after a season of prayer, the evening was spent in distributing a small supply of medicine and imparting such counsel as the occasion seemed to require. Tway Poh had arrived, Bogalo, the pastor of Sinmah, was present, Myat Kyau had failed in an attempt to enter Burmah and was stopping at Buffaloe a few days. It was not without a struggle that I could leave them so soon and my work so unfinished, yet the hope that I should leave it only for a short time, to enter a wider field in Bassein, rendered the prospect before me comparatively bright and cheering.

On my way home I saw a few members of the church at Sinmah. The pastor has pursued for a year or two a course

with his people which has alienated and divided them. He is also dissatisfied with the fruit of his labors among them. I had entertained strong hopes of being able to adjust the disagreement, but could not remain long enough for the purpose. The chief fault of the pastor was in his novel and somewhat arbitrary mode of discipline. Patient and faithful instruction addressed to pastor and people, would probably reconcile them and place them again in a prosperous condition.

I was much gratified with the appearance of the church at Kyoung Thah during my stay of a few hours with them. It had received an addition of twelve or fourteen families from Burmah during the year, and though they had suffered much from sickness and poverty, still they seemed hopeful and were intending to improve their village,—were united in their pastor, and contributed according to their ability for his support. They were anxious that their children should have the advantages of a school, and will make arrangements for one as soon as their circumstances allow.

Burman hospitality—Popular sentiment in
favor of British rule.

I reached Sandoway in good health after a journey of a day and a half by boat, and five and a half days' most fatiguing travel by land. I should be ungrateful not to mention the great kindness shown me by the Burmese through whose villages I passed on my way home. On arriving at a village I went to the house of the thoo gyee, or headman, by whom I was always welcomed, and the best which his house or his village afforded was immediately set before me. The men who followed me, too, were well supplied with food, and though money was always offered in return, it was very seldom received.

It is worthy of remark, too, that as soon as the people, Burmans as well as Karens, learned the news of the battle, and the probability that the entire province of Pegu would come under British rule, they all without exception mani-

fested the greatest delight. The people of Arracan, having experienced the blessings of the mild and just government of the English, are firmly and warmly attached to it. And what is still more remarkable, all the Burmans and Karens, from the region of Bassein and Rangoon, are unanimous in representing that the great mass of the people in Burmah are anxious to throw off the oppressive yoke of the king of Ava, and would hail the triumphant advance of the British troops into their country as the signal of their deliverance from intolerable tyranny. May the Karens soon be brought to experience the blessings of civil and religious freedom, and their missionaries be permitted to live among them and labor unmolested for their social and spiritual improvement!

TAVOY.

JOURNAL OF MRS. THOMAS.

Visit to Mata.

The description of a jungle tour by persons in whom the charm of novelty is still fresh, will naturally make a more life-like impression on distant readers than is possible when the scene is viewed through eyes more familiarized to the way. A few extracts, presenting some of the more striking features of a visit to Mata, are made from a journal too extended to be published entire. The first entry is dated "Jungle, ten miles east of Tavoy."

Jan. 28, 1852.—Rose this morning at half past four and prepared for leaving home. Everything had been packed and made ready beforehand, and at early dawn, after a slight repast, the procession was moving. Our escort consisted of ten Burman coolies, Pwai Pau and three other Karens, Jacob and his son, the latter a young fellow sixteen or seventeen years old, who went to carry his father's things. Our clothes, books, &c., were packed in baskets. To each of these the coolies attach two ratans, by which they hang them on a long stick, one at each end, and then shoulder their load. Thus each man carries two baskets, changing the stick from one side to the other over the back of his neck with no little dexterity when he gets tired. Br. Bennett

kindly lent us a carriage to go as far as it would, and we rode in it four or five miles to where the road becomes a mere footpath. We then alighted and waited for the rest of the company, who were not far behind. It was necessary to walk thence to the place where we now are, where we were to be met by an elephant, to whose back the bedding and tents were to be transferred. Until eight o'clock we were in open plains which it would be dangerous crossing at a later hour. After that our road lay through a forest of bamboos, with occasional openings and two or three streams, over which we had to be carried. When streams are not much more than knee deep the natives think it unnecessary to bridge them. When we arrived, about twenty minutes past ten, where the elephant should be, he was not here. However, after taking our breakfast, parting off with an enormous mat one end of the zayat for a room, and making ourselves as comfortable as possible, to our great delight the huge animal was announced.

Elephant riding—Crossing the mountains.

It was near three o'clock this afternoon when we mounted the elephant's back by means of a ladder placed against his neck. It was a small one, but when we were seated I assure you we thought ourselves quite up in the world. The driver sat on his neck, with a sharp pointed hook and a knife to make him quicken his pace whenever occasion should require. Our seat was fastened in front by a rope attached to the elephant's neck, and behind by a crupper. We found the motion less disagreeable than we had anticipated, and as easy as almost any mode of travelling. In ascending steep hills the elephant doubled his fore legs so as to go upon his knees.—About sunset we saw those before us making rapid preparations; we at once concluded it was for the night. It is one of the wildest and strangest places in our whole tour, on the bank of a pure stream, —and pure streams are seen in this country only in the mountain regions. Here, in our quiet little tent, by the low-

murmuring water, with coolies and Karens all around us by their watch-fires, after devotions in Karen, we rest sweetly for the night.

29.—Awoke early. Had our devotions in English in the tent; our hearts were grateful. When we had breakfasted, learned that the elephant had got loose and gone for *his* breakfast into the neighboring jungle. As, however, we could have rode but a few rods further, on account of the roughness of the way, we proceeded on foot. During the night I had heard a roaring like wind in the tops of trees, but ascertained it to be the same pure stream flowing amid the rocks in the mountain gorges. All around us mountains arose to the height of hundreds or thousands of feet. Our way seemed at an end. Indeed there was no road. Sometimes we were crossing the stream, sometimes stepping from stone to stone or jumping from rock to rock up its current, for the mountains rose immediately from the water. Sometimes a coolie would take me up like a child and carry me in his arms. Now we were winding our way up the side of a mountain, where scenes of surpassing grandeur would open to view,—beneath us the stream, above, as far as the eye could discern, mountains clothed with trees and morning clouds. Now we descended quite to the water and moved along its margin, all the while charmed by its murmur, and the song of birds, and refreshed by the odors of wild flowers. At precisely eight o'clock we got where we could see the sun, and in about an hour we had passed over the rocky part of the way.

Interview with heathen Karens—Arrival at Mata.

We had gone but a short distance when we heard a strange noise. It was the voices of heathen Karens who were holding one of their feasts. We also overtook half a dozen of them on the way, who wished for medicine, which Mr. T. gave them. Then, at his request, these went with us and our teacher Pwai Pau to the camp of these heathen. It was a stirring scene; more than a hun-

dred men, women and children were collected, some eating, some drinking arrack sold them by Burmans, who had come from Tavoy to make money at this feast. We talked to them about Jesus Christ and about the folly of these customs. They listened, and some of them requested us to pray with them, which was done. A large number followed us to the place where we dined. Mr. T. read to them a little and talked much; Pwai Pau was also conversing with some. I found a fine-looking old woman who had never seen a white face before. I told her about Christ, and earnestly wish she may believe to the saving of her soul.

While at dinner, the old elephant made his appearance and we were right glad to see him. Pwai Pau was anxious that we should go on, and as he told us there was a dense forest ahead we concluded to start in the heat of the day, about one o'clock. About half past two we were out of the woods upon a sandy plain and felt the heat very much, but I think received no injury. About four o'clock we came to a stopping place and inquired how far ahead was our station for the night. To our surprise we were informed that it was only two hours' ride to Mata. We concluded to go on. The elephant, having a new driver, moved at a quicker pace, and by sunset we found ourselves in the chapel at Mata, surrounded by Karens who had come to welcome us.

30.—We have very comfortable quarters here. This is a large chapel and has three good-sized rooms on one side of it. The middle one is ours, one we use for bathing, and the other will be for br. Cross when he arrives. He could not come with us, as ill health in his family detains him, but we hope he will be here the last of next week. We were desirous to hasten on as soon as possible, as the jungle affords facilities for acquiring the language not to be obtained in town. Most of the people came in to see us last evening, but, knowing we were fatigued, merely shook hands, said a few words and took their leave. As

they were not expecting us until to-day, they had not made the usual preparations for us, but in a few moments after our arrival the women could be seen in no small numbers bringing water in bamboos and wood in abundance. To-day we have been freely furnished with everything they have, for which missionaries have use. The pleasure they experience in thus ministering to our comfort is very evident.

Progress in the language—Daily and Sunday services.

We are now able to hold conversation with the Karens to a considerable extent, and every half hour's talk prepares us better for talking the next half hour. A Karen who has given up his heathen customs and is desirous of becoming a Christian, called on us to day. He is a Pwo, but speaks Sgau well, as do a large proportion of the Pwos. This gives us an advantage which the Pwo missionaries do not possess, as very few comparatively of the Sgaus understand Pwo. The wife of the head man of the village is a fine old lady. She, her husband and daughter, were baptized by Mr. Boardman. I remarked to her to-day that I thought she could remember the time when all the Karens were heathens and had not yet heard about the Saviour. She said it was so, but that when she first heard the gospel her heart rejoiced. She appears like a sincere and humble Christian.

Until Mr. Cross arrives we shall have a meeting every day at five o'clock P. M. Besides that I shall have a meeting, sometimes for the women and sometimes for the children, every morning soon after breakfast. On the Sabbath will be held three meetings and the Sabbath school. Mata is probably considerably larger than any other Karen village; it is much the largest of which we know. One class of duties devolving on us here is a little unexpected,—looking after the sick and administering medicine to them.

Feb. 2.—Mr. T. preached on Saturday at five o'clock P. M. In the evening of that day Kolapau, the pastor of this church, returned. He has been away

for a long time to recruit his health,—under the care of a physician in Tavoy, and for a month past in Maulmain. His health is very much better, so much so that he was able to preach yesterday morning, on John iii. 1—3. After the services were finished he requested the people to remain a moment while he delivered his message from Mrs. Wade. Every head was erect with the most intense interest while he delivered a few words from their former and much loved *mamma*. After exhorting the Karens to a life of zeal and holiness, and speaking of her present engagements in Maulmain, she introduced *us*; and the pastor did it in a very fine way. And the beauty of it was, we were here on the spot, no other missionary present. It was a joyful day for the Karens. They have suffered from the want of a missionary they could call their own. Br. Bennett understands only Burman; br. Cross's field is down south, and hence, though he has been here every year, he has not seemed like *their* missionary. When Kolapau closed, about every person in the house had to come and welcome us anew. In the afternoon there were about seventy out to the Sabbath school, and again a large congregation at five o'clock. This morning we commenced visiting from house to house, but made only a beginning.

Views of the missionary work.

5.—The extent and benefits of missionary work in Burmah and among the Karens have by no means been exaggerated. What has been accomplished is far more important and extensive than I imagined in America. Truly, the Lord has wrought wonders in this land. Many times, when I look at these assemblies of converted heathen, I think that all the sacrifices missionaries ever made are amply repaid. But although much has been accomplished, it is but a beginning. The field is white, ready to the harvest, and an increase of laborers is greatly demanded. There is need of humble, pious Christians here,—those who care not for a name and a place among the great

ones of the earth,—those who desire only to promote the honor of Christ and the salvation of souls. There is nothing very brilliant in the missionary's career. Going from house to house, ministering to the sick, collecting here and there a few ragged children to teach, instructing these simple-minded and but partially enlightened disciples in the fundamental truths of religion and in their every day duties to themselves and to each other, repeating, time after time, the story of the cross to those who have not yet availed themselves of offered mercy;—all these things have nothing in them to attract the gaze of the world, but they comprise a missionary's round of duties, or nearly so. However, a more blessed and desirable occupation earth does not afford. But my heart sinks within me when I think how insufficient I am for these things.

On the 7th, word was received from Tavoy that Mr. Cross would not probably be able to go into the jungle, and wished Mr. Thomas to prosecute the objects of the tour without reference to him.

Visit to Tahpoo—A prophetess—Baptisms.

9.—This morning, after an early breakfast, we started for Tahpoo, a Pwo village, where the first converts were baptized last year. Some of them talk Sgau, and as there is no Pwo missionary in Tavoy the oversight of them devolves on Mr. T. In about five hours after starting we reached our destination, after the most singular journey I ever took. As we were ascending the stream the current was against us, but not being very swift it was not difficult to get along. The river is so shallow that the Karens got us up by pushing with bamboo poles. Passing the rapids, which we encountered several times, seemed rather fearful, but there was probably no danger. The scenery was beautiful. The last three or four miles of the way we passed by the disciples, who were at work cutting their rice fields. These we notified of the meetings and forthwith they followed on, so that before we arrived there was a fleet of half a dozen boats moving up the stream. A short walk after landing

brought us to the chapel, but as it is very small and warm, the assistant led us to a *zayat* a short distance beyond. This was built for idolatrous purposes, and we found it on one side decorated with flowers, the offerings of idolaters; they were so fresh that they could have been here but a day or two. A few rods off is a pagoda, and still nearer a sacred tree. The Sgau Karens are not *boodhists*, but most of the Pwos are. But although the Sgaus do not worship images, they have heathen festivals and worship spirits. The unconverted Karens are most fearfully superstitious.

We had a meeting at five o'clock. Before that, all had been in to bid us welcome, and among other visitors was a prophetess, an intelligent looking woman. She seemed interested in listening to the story of the cross, and declared her determination to leave her heathenish customs and become a disciple of Jesus, but we do not know how much sincerity there is in her professions. After an interesting meeting we walked to her house, where we found her husband and two grown daughters, all heathen, but living in the best and most pleasant native house I have seen.

10.—The people assembled soon after break of day for prayer and confession. I did not go out to it, as the air was damp and chilly. After breakfast we walked out to see the people. There are but four inhabited houses here, but then a Burman or Karen house generally contains a sufficient number of people to occupy four or five. At half past nine the people came together again, and after a sermon by Klau A, the pastor, candidates for baptism were examined and received. They were a man and his wife advanced in years, and four very interesting girls from ten to fifteen years old. They all appeared very well indeed. When we arrived the church numbered but nine members, so that it was now nearly doubled. After another meeting the ordinance was administered, and at the fourth service we had the communion. The prophetess was at

the meetings, and we really hope she means to come out decidedly on the Lord's side.

Concluding services at Mata—Baptisms.

On the 11th the company returned to Mata. Meetings commenced there on Thursday, the 12th. The reception of the annual contributions of the church, together with the preparation for the communion on the following Sabbath, made the remainder of the week a busy season, not without its trials. "This church contains between three and four hundred members. Since Mr. Wade left for America, four or five years ago, it has been in a state requiring discipline."

16.—Yesterday (Sabbath) morning, was a meeting for the examination of candidates for baptism. As there was not time to finish the examination then, it was resumed after the next meeting. At the close of the third meeting was a funeral. The deceased was a young woman, a member of the church. The baptism took place a little before sunset. Twelve candidates received the ordinance, all but one children of from ten to fifteen years of age. It was never my privilege in America to witness such beautiful baptismal scenes as these in the lovely streams of Burmah. The evening service was a solemn and deeply interesting one. The large chapel was very full, and the audience listened attentively while Mr. T. spoke from the words, "Do this in remembrance of me." Then followed the administration of the sacrament, and I thought, as I sat there, I was enjoying a privilege for which many in America would be grateful were it granted to them, in thus being permitted to sit down to the Lord's table with so large a company of converted heathen.

On Monday Mr. and Mrs. T. left Mata, visiting on their way homeward a village named "Kurgau," where were twenty or thirty disciples out of a large number of Karens. A native teacher had been stationed there but a short time. Eight persons were baptized.

NINGPO.

LETTER FROM DR. MACGOWAN.

Voyage to Shanghai—The city of Chapoo.

Ningpo, Feb. 28, 1852.—In the hope that a change of air might prove beneficial to my beloved family, I took them to

Shanghai on the 8th ult. and returned on the 19th, leaving them in that city. We preferred the pain of separation to that of my being absent from my post. Our heavenly Father vouchsafed us a prosperous passage over the sea at the entrance of the great bay of Hangchau, a part of the journey which, owing to the disordered state of Mrs. M.'s nerves, was much dreaded. We were but one night at sea, and having been kindly favored with a boat belonging to a merchant of Shanghai, were quite comfortable. We were at anchor for several hours at the place where the gifted and much lamented Lowrie perished by the hands of pirates. On the forenoon of the 9th we reached the port of Chapoo, considering it better to go thence to Shanghai by canal than to attempt to beat up the dangerous Yangtsz' Kiang.

Chapoo is a city situated on the north side of Hangchau bay, and owes much of its importance to the trade which is carried on between China and Japan, the whole of which centres there. Six large junks were in the roadstead taking in cargo as we entered. Numberless streams or canals connect it with the great cities of the interior; the Grand Canal passes a little to the northwest of it. The present dynasty consider Chapoo a place of such consequence that they have planted a Manchu colony in one quarter of the city, and it was these Tartars, as they are improperly called, who offered so gallant a resistance to the attack of the British in the recent conflict. Rather than surrender the temple from which they were firing upon their assailants, they suffered themselves to be consumed in the conflagration which ensued.

Jealousy of foreigners—Pursuit of a boat
"under difficulties."

Attempts have been made of late to close to foreigners this avenue between the ports of Shanghai and Ningpo. When the ports were first opened none were allowed to proceed by this route. Some special permits were subsequently granted by the authorities, and it gradu-

ally became the usual thoroughfare without the formality of asking for a passport. The resolution to shut the channel against foreigners was taken in consequence of their attempts to force a passage by way of the great city of Hangchau. When foreigners adopt the Chinese costume the mandarins prefer not to discover them in their travels. But in this instance they travelled in foreign dress and compelled notice from the authorities, who, as is their usual practice, manifested their anger in an indirect manner,—first, by putting to death their boatmen, and next by interposing obstacles to travel by way of Chapoo. As this had taken place several months ago, and as a number of foreigners had since passed to and fro by this route, I anticipated no difficulty except from the usual attempts at extortion, to prevent which I sent my teacher on to engage a boat for me. He soon returned, stating that spies had followed him from the landing and reported to the boatmen that he was seeking a boat in behalf of the “red-haired devil,” * and that none could be induced to enter into a bargain of any kind. I then made the attempt myself, but a spell seemed to hang over all to whom I applied. Next I made many fruitless attempts to discover the office of the city magistrate, the people appearing to have conspired to mislead and misdirect me. I was sent to one end of the town where the office was not, and then to another, across this bridge and back again by that one, up a broad street and down a narrow lane, and each time without coming in sight of the place so perseveringly sought for. At length, having been directed to a gaudy-looking temple, I entered it satisfied that my perambulations were at an end, as mandarins often reside in temples. But it was soon clear that I had been deceived again. However, I took in my hand the cue of my informant, who was so indiscreet as to

follow me, and reasoned with him, concluding with the assurance that we should not part until he led me to the office of the mandarin. I was there in five minutes afterwards.

Magisterial finesse.

Every one in the office was as polite as could be, and anxious desires were expressed to aid me in prosecuting my journey. The magistrate took his departure, committing the care of procuring a boat for me to his deputy, who promised everything and disappeared, leaving me in the office, where I remained in conversation with those about me, sharing their peanuts and roasted watermelon seeds. Several hours were passed in this manner, when I discovered that the deputy had been regaling himself the whole time with his opium pipe in an adjoining room; and I further learned from my teacher that the mandarins hoped to tire me out and thus get me to go back the way I came. My expostulations with the deputy respecting the circumstances of my family seemed to have some effect, for he started off, as he said, to get a boat immediately.

After waiting a considerable time I went out to see how things were going on, but the deputy was not to be found. At length my teacher fixed his eye upon him and pointed him out to me, skulking behind an old pieman on the principal bridge. We made towards him, when he took to his heels, but though he had such a start the chase was not a long one. I soon overtook him, and after a little laughing, which was rather affected on both sides, we returned together to the office. Here further attempts were made to foil me. It was supposed that night, which was fast coming on, would find me without lodgings and that I should be obliged to return to my sea boat at least for a time. Without more loss of time I hastened to the harbor, had my things taken out of the boat and set off for the office in long procession. When the things were landed, including articles we were taking on for friends, though they were not numerous, they

* A title commonly given to Europeans and Americans, from their light hair and deep-set blue eyes,—phenomena that are entirely foreign to Chinese.

were distributed among forty-five coolies who rushed on and laid hold of what they pleased. My family were in sedans, and several Manilla men and an English sailor belonging to the boat accompanied us as a guard, so that we made quite a stir in approaching the mandarin's office, whither we were bound. The cavalcade filled the court. I placed Mrs. Macgowan and our little girl in a miserable room, the most comfortable in the establishment. Next, I announced to his worship that I should remain there until he sent me off to Shanghai, if it were a year hence, and also that I should commence prescribing for the sick of Chapoo on the following day. This proceeding was successful, and the officers were the more expeditious under the impression that the "black devils," as they call the Manilla men, were members of my household.

Failing to thwart me in my purpose, repeated attempts were made to induce me to deposit the seven dollars for boat hire at the office, their design being to appropriate the money to their own use, and to cudgel the boatmen until they consented to take me on for nothing. I found the deputy kicking and beating an old man for this very purpose, but by myself giving the boatmen half the money I put an end to that injustice. When all my things were in the boat half a dozen delays occurred, owing to some secret manœuvres which I could not understand. It was quite dark when we got off, and though the officers failed in all their designs, we parted with the most glowing professions of good-will and with mutual and very profound obeisances.

Extreme cold—Tedious voyage.

Our boats were rickety, uncomfortable things, open in many places above and at the sides. The cold that night was intense; not that the mercury would have indicated anything extraordinary, but like the cold of this region generally, it was piercing. The sailor who conducted us across the bay had been in Arctic regions, but had never required more clothing than he did that day. We had made a few miles on our course when

the tide turned and we fastened to the shore. In the morning a strong wind, dead ahead, rendered our progress very tedious. At noon we entered the Hwang-poo river; the wind blew up the wide stream and the tide was running down, consequently the waves were high, so that our tiny bark was very unsteady. Towards sunset we had to seek shelter in a creek, where we spent the night enveloped in skins to keep warm. The following day was the Sabbath, and had the gale permitted it we should have felt it our duty to continue the journey, owing to our uncomfortable position. At sunset it abated and we dropped down to Shanghai, which we reached at midnight. I found that all my attempts on that Sabbath to converse with the people on the gospel were unavailing; it was with difficulty that a few familiar phrases could be expressed or understood.

Our brethren at Shanghai had kindly proffered us the hospitality of their homes, but we preferred occupying some vacant rooms in a Chinese building which had been engaged for the missionaries soon expected from the Southern Board. My stay at Shanghai was but five days, and as it did not include a Sabbath I could make no observations of interest on the progress of the missionary work there. It was some days before Mrs. M. got over the fatigue of her journey. The change appears to be doing her good.

*Return to Ningpo—Unfortunate Japanese—
The Loochoo Mission.*

A most unusual occurrence, the departure of a vessel from Shanghai for Ningpo, afforded me an opportunity of making a rapid passage back to this city. It was in H. B. M. steamer Sphinx, Capt. Shadwell, her commander having kindly offered me a passage. We sailed on Saturday afternoon, and arrived at Ningpo Monday morning, not having sailed by night.

The steamer brought to Ningpo eleven Japanese, who deeply excited my commiseration. They had been picked up from one of the Pacific Islands,—or more

properly a rock, for it was small and with scarcely any vegetation,—on which they had been shipwrecked eleven months before, subsisting the whole of that time on shell fish. They were taken to Hongkong and provided for by the government till the present opportunity for sending them to this city, the usual destination of Japanese because of its proximity to Chapoo, whence they are returned to their native land. At one time I was disposed to doubt the accuracy of those statements which represent it as the invariable custom of the rulers of Japan to put to death all who return from abroad. It is too true, however, and I knew that these men were like sheep on their way to the shambles. With few exceptions they prefer a violent death in their native land to a perpetual exile. As Capt. Shadwell had instructions, after quitting Ningpo, to visit Loochoo, he would doubtless have taken them to those islands whence they might return secretly to their homes; but the sudden appearance of small pox among his crew made it unsafe to keep them any longer and they were handed over to the mandarins.

The Naval Loochoo Mission Society have induced the English government to send occasionally a ship of war to Loochoo in order to keep up a communication with their indefatigable missionary on that island, Dr. Bettelheim. No mission could seem more hopeless. My friend Dr. B. is a perfect prisoner; he has no intercourse with the people, and if it were not for the translation of the sacred Scriptures, which he finds opportunity of making, his mission would be absolutely useless. There is a prospective advantage in it which is of some value. Japan cannot remain much longer closed, and his knowledge of that language may be available at any time.

Ningpo blockaded by pirates—Chinese method of repression.

The English government despatched the *Sphinx* to Ningpo to aid the authorities in repressing piracy. For several months past the pirates had been increasing in

numbers and audacity, (see p. 336,) until the port became virtually blockaded. Shihpoo, a small walled town with an excellent harbor, about eighty miles to the south of this, had long been their head quarters, the place itself being as much under the control of the pirates as it was under that of the mandarins, who were merely tolerated. Every vessel approaching Ningpo was captured, until the price of articles brought seaward was materially enhanced. Hitherto junks and boats navigating the coast had been protected by Portuguese lorchas, but these were now relieved of their convoys by the superior force of the freebooters, who always allowed foreigners to pass unmolested. An imperial fleet was sent against them, but the only vessels which were at all formidable went over to the pirates, so that the commodore was made prisoner and held to ransom. This untoward circumstance threw the city into consternation and alarm. The governor was sent for from the provincial capital, troops were collected, and every arrangement was made to repel attacks on the city which the victorious outlaws menaced.

The precautions taken for defence were suitably adapted to that end, and so were the active measures, which were in perfect accordance with Chinese usage. The mandarins entered into negotiations with the pirates, who sent a deputation to the city to make the best possible bargain. After considerable wheedling, threatening and bullying on both sides, terms were agreed upon. For returning to their allegiance, as it was called, these robbers were to be handsomely rewarded. The merchants were to pay them largely for releasing their vessels, and the mandarins were to pay thirty dollars a head to the sailors and a thousand dollars to each leader; the latter were further to be rewarded with rank and office by the emperor. A much larger sum than that promised to the pirates had to be raised to propitiate the emperor,—to be presented as an offering from the penitent pirates for pardon and for rewards.

Proclamations were accordingly issued, calling upon all householders to pay their next quarter's rent to the authorities instead of their landlords, as a contribution. These arrangements were just completed as the Sphinx came into port, and hence, to the chagrin of her officers, their professional services were not required. The authorities were glad enough to have the offer of English aid, but they never thought seriously of availing themselves of it, for in such a case the emperor would be certain to hear of the circumstance, and their buttons, if not their heads, would be taken off in consequence. Many of the subordinates, on getting their pay, made off to resume their trade, and will doubtless form the nucleus of another fleet; which in the course of another year or two, after a similar interruption of commerce, will need to be bought in. The pirate chiefs will soon be rewarded with office, but as such miscreants usually make the best officers, their advancement will not be deplored by the patient people.

Fresh troubles—A Buddhist riot.

When the authorities were in their greatest perplexity and alarm about the pirates, there occurred a Buddhist riot, a salt riot and a series of popish riots, which seemed to complete their distress; the first named, however, proved a fortunate occurrence, as it contributed to replenish their coffers. They all deserve a passing notice, for the light they shed on Chinese manners.

The best endowed religious establishment in Ningpo is the Buddhist monastery called the Observatory Hall, which sometimes numbers its priests by hundreds. Besides the income which the monks derive from their lands, they are up to all the tricks of their trade for augmenting their revenue, such as feast days and fast days, special ceremonies for those who are afflicted with the ills of this life, and also for those who wish to pay their way in advance for that which is to come, the sale of passports through purgatory, the practice of self-torture (of the gentlest kind) for penance, and many other

things, few of which are peculiar to this great sect. Some of their proceedings are contrary to law; and though it is never regarded, there is a strong prohibition against the attendance of females at their festivals. A small douceur to the nearest policeman is all that is generally required in the way of expenditure.

On account of their wealth the fathers of Observatory Hall have frequent demands for shares in their gains, and of late years they have been compelled to fee a needy literary graduate very largely to prevent his bringing charges against them before the courts. Unluckily for them, they resisted some increased demands he made a short time since, which led the scholar to make an attack on the institution while the whole body was occupied in a very imposing ceremony in the presence of a great concourse of worshippers, nearly all females, who had been drawn from distant quarters by postbills advertising the exhibition. The assailant had hired a score of men to follow him, to assist in seizing all the cash taken in that day and in frightening presents out of the priests and women. But the brotherhood, who are reputed rather pugnacious, showed fight and handled the intruders so roughly that they were glad to escape with their lives.

Judicial and scholastic eloquence.

The matter was immediately brought before the mandarins by the scholar, whose wounds were very dangerous. Orders were given for the apprehension of the abbot and of the most active fighting men. The former bought himself off with a thousand dollars, but the latter were obliged to be made a spectacle with the *cangue* about their necks for a month. A proclamation issued by the district magistrate was posted on the temple door, in which, after setting forth the enormity of the offence and the punishment awarded, his worship gave the priests a homily, as follows: "You have all quitted the world and your homes for the priesthood, and it behoves you reverently to keep Budha's laws and early

and late to cultivate virtue. Why should you break all law? Henceforth, if you should again rely on your power and pitch into and pummel the people of the world, disobeying regulations and breaking laws, you shall be apprehended and brought before me, and no mistake. And I shall mete out punishment according to your crime, depose you and send you back to the world. No favors shall be shown. Let each tremblingly obey. Do not oppose. A special proclamation."

The discomfited scholar got nothing but bruises for all his trouble, and as the punishment inflicted on the monks gave him no satisfaction, he had a placard posted on every wall in the name of the literati generally, calling upon all good people to withdraw their custom from that monastery. I shall find room for an extract or two from this document:

"The abbot 'Paragon' and his aids, 'Happy Hill,' 'Auspicious Peak,' 'Growing Purity' and 'Intelligent Pool,' have been gradually getting more depraved. They entertain vile characters, contrive money-getting schemes, guzzle wine, and in fine there is no crime of which they are not guilty." (Some other sins are mentioned which are better omitted here.) "Let the literati and tradesmen of the city and neighborhood, when they have any business relating to births, deaths, marriages or bargains, by no means patronize that monastery. Do not go there, nor have the monks at your houses to chant prayers, exorcise, or perform rites of any kind, that the pure and the impure be not confounded and that the divine spirits be not provoked. If any of you continue to countenance them as formerly, we, your relations, will not make any presents of congratulation or of condolence, nor will we be present. Let the reputable study respect. A special advertisement."

Nearly at the same time a monastery was burnt down in a neighboring town and the monks driven off, by the descendants of a wealthy man who bequeathed a part of his property for its

establishment. It was done by a powerful and opulent clan, and the poor priests, who appealed in vain to the authorities for redress, have published in rhyme a statement of their wrongs. They say: "The fire of the Holy One failed to protect the monastery of the Coiled Dragon. Its land had been hedged and fenced in for several generations. The head of this clan schemed to the injury of his ancestors. He bribed the magistrates and bullied the constables. Ah! our hatred of him is as deep as the ocean." After going on in this indignant strain a long time, they come to the point, to ask for aid to carry their case before the provincial judge, and conclude thus: "The property was ours for more than a century. Our revengeful anger reaches as high as heaven and our hearts are topsyturvy. We publish it to gods and men. If you help us we will be willing even to die for you. If these Revenge Verses contain a false sentence, may the thunder of heaven strike us dead!"

Insurrection against the salt monopoly.

The salt riot amounted to an insurrection. It arose in consequence of attempts on the part of licensed salt dealers to extend their monopoly to parts of the country which hitherto had not been visited with this form of taxation. For many years the quarrel has been going on between the rulers and a populous district to the east of the city. Six years ago the people rose and destroyed all the salt establishments in their borders, and wounded, in some cases fatally, the salt police. A short time since, on the renewal of an attempt to subject them to the salt tax, the villagers, headed by one of their number named Tsiang, again expelled the monopolists, making prize of some of their property. The magistrates durst not interfere, but a few days after the riot, as the village hero was discovered drinking in a liquor shop, he was set upon by the police, captured and placed in confinement. His friends found no difficulty in summoning the excited people to assemble and demand his release. Not less than 50,000 met one morning

on the parade ground near the city, and delegated several aged men to proceed to the *yamun*, or court, and to insist on the immediate discharge of their champion. The delegates were not allowed a conference with the magistrate, and were treated disrespectfully by their subordinates. They returned and reported to their constituents. Instantly the whole body marched in excellent order to the court, broke open the prison, set Tsiang at liberty, and made a fruitless attempt to seize his worship with the view of inflicting corporal punishment upon him, but he had escaped by a back door. Thence they proceeded to the residence of the salt contractor, which they burned to the ground. Nothing was allowed to be carried out but articles of food; if furniture, clothing, or other valuables, were taken out, they were seized and thrown into the flames. Great care was observed by the rioters in preventing the fire from extending to adjacent houses, and when nothing but the bare walls was left standing they marched to their homes, carrying the poor contractor with them, firmly bound. The governor ordered out the military, or the "tax eaters," as these harmless men are styled by the people, who occupied themselves with drill in a square close by, until the villagers had quitted the scene of devastation, when they hurried to the spot and made no inconsiderable display of skill in marching, counter-marching, and firing off guns.

The building thus destroyed was the most interesting object in Ningpo and decidedly its chief ornament. All who visited the establishment admired it, particularly its garden, both affording superior specimens of Chinese taste and opulence. This riot promised to be a serious affair, but by allowing the villagers a few weeks in which to cool down, and then issuing a succession of promises and threats, quiet was gradually restored. The governor said in his despatch: "Killing is too good for the rascals who dared to enter the city, several thousands in number, and commit excesses. Let the

military be called out, and with cannon, guns, and implements of destruction generally, make a thundering attack upon them until they are all exterminated." The tautai (sub-governor) then affected to interfere and takes great credit for having averted his excellency's wrath and procured a respite for them; and after a good deal of Chinese official thunder, begs the insurgents to deliver up their leaders, particularly Tsiang. He tells them that no substitutes shall be sent to forfeit their lives for the guilty. It was well known that had it been necessary for one to die for the crime just committed, several persons wholly unconnected with the affair and having no interest in it were ready, for thirty dollars or so, to personate the criminals. The villagers were firm, and issued a manifesto of their grievances, which they placed in a strong light, and after enumerating a list of outrages perpetrated on them by the salt police, say, "Why, it was enough to make the very devils howl and the gods to roar again!" The unfortunate salt contractor was kept in custody in one of their temples, and only released when they felt that they no longer needed a hostage to secure their safety.

Romish outrages on Chusan.

But the perils the authorities were in from the pirates and the insurgents was as nothing, in their estimation, to the awful situation of affairs at Chusan. It is now several years since a Romish priest, at the head of a set of lawless Portuguese sailors, took possession of one of the temples on that island, which they converted into a mass-house. Partly by force and partly by intrigue, they have come into the possession of no less than thirteen of the pagan temples and the grounds adjoining, having sent off the Buddhist priests in the most summary manner. People and mandarins were so much in dread of the power of France, which this apostolic father depicted in his own way and represented as at his disposal to a considerable extent, that none durst oppose. Affairs were pro-

ceeding at such a rate as to lead to the belief that in another ten years the whole of that fine island would be brought under the spiritual despotism of Rome; nor, now that the whole business is settled, is the prospect less favorable for popery. Its power and influence, the protection it affords to its adherents and the comparative immunity they enjoy from the injustice of officials, and from visitation when they act in opposition to law, cause admission into that sect to be eagerly sought for by restless characters, making each chapel a perfect cave of Adullam; and thus gradually making its alliance necessary to every class in the community. For the last five years the native Roman Catholics on Chusan have domineered over the pagans, have wronged and plundered them without mercy, and that with impunity. An unexpected circumstance brought on them a sudden retribution, and for a time checked these proceedings.

Near one of the temples which they had got into their power, was a pagoda, covering the tomb of a Chinese priest, the stones of which these Romanists wanted for repairs elsewhere. Accordingly they took it down, but in so doing they uncovered the large jar in which the corpse had been entombed above 200 years. To the surprise of all, the body was sitting erect as when first placed there, and quite unaltered in appearance. What was their astonishment, when a slight disturbance of the jar caused its instantaneous disappearance in a cloud, leaving nothing to be seen but some dust! The phenomenon was similar to that often remarked by travellers in Egypt, where the remains of the Ibis have been deposited in catacombs; light and moisture being wholly excluded, they return to dust, scarcely undergoing any appreciable change, but on being exposed are reduced to an impalpable powder by the slightest touch.

This desecration of the sacred place incensed the populace, and the miraculous disappearance of the body, as it was considered, caused their anger at last to ex-

hibit itself in the form of violence. They rose in a mass and drove every Roman Catholic off the island, except such as sought refuge in the city of Ting-hai, destroyed their dwellings and seized their furniture to defray the expenses of the riot. All the wrongs which had been inflicted by these converts on the people for several years past, were revenged in a day. Not content with this, the villagers destroyed the tomb of a French bishop, recently interred there. The priest, now a bishop, who had taught the neophytes to oppress the heathen, found himself unable to allay the storm his flock had raised, and sent in haste for the French consul from Chusan. Rumors were industriously circulated that a French steamer had been sent for to redress the outrage and to protect the Romanists, which threw all into terror, from the governor then at Ningpo to the meanest inhabitant at Chusan. When the consul and bishop demanded redress, therefore, they got all they desired. The converts were to be allowed to return to their homes and to be recompensed for their losses; on the other hand the bishop is to restore the temples whenever the people agree to pay for the improvements made by those who forcibly seized them; which being out of the question, they become the legal property of the church of Rome, as also the land connected with them. Proclamations were issued in abundance to wind up the affair. That of the bishop was as long as a president's message, and in it, by a pious fraud, he represented himself as having an "imperial" appointment;—whether he alluded to Louis Napoleon or Pio Nono, does not appear.

NORTHERN FRANCE.

EXTRACTS FROM CORRESPONDENCE.

From a letter written in June, we select the annexed extract of a communication just received.

Progress of the truth—A monument of grace.

I am glad to have an interesting page to send you from Mr. C——'s journal, at

hand yesterday. Speaking of St.— he says:

“The revival continues there in a rejoicing manner. Our brethren have tribulations, but they are courageous. Mr. —, who was a finished drunkard and has squandered 20,000fs., is now so changed that he will not set foot in a cabaret. He is a glorious monument of God’s grace that one may cite as an example, and whom, if he perseveres, one will cite; for the miserable man had ruined his family and maltreated his poor wife, who is now converted. She said to me some months ago, ‘I cannot be a Protestant, for I must lie to my husband; he would beat me if I told him I had money and would not give it to him to spend in drinking.’ A few days ago she said to me, ‘God is faithful, as you told me, for my husband no longer asks me for money to go and drink. He is converted before me. I received the peace of God the ninth of last April. I had my youngest son read the sixth chapter of Matthew, and for the first time understood that I was a great sinner, proud and as guilty as my husband. At the words “Our Father” I felt that God was my Father; I felt inexpressible joy and happiness; I was full of rejoicing. I was blest, when a sinister accident caused me to lose my happiness. My youngest son was very light and he wished to make his first communion. I did not hinder him lest his faults should be put to the account of the Protestants, and as the curé wished those mothers whose children were to make their first communion should go and speak with him, I went, and had the weakness to tell him that I was becoming a Protestant to please my husband, whilst it was for my own salvation. I denied my Saviour and am afraid that he will no more pardon me.’ She had been weeping more than fifteen days when she owned her fault and asked me if God would still condescend to pardon her. I referred her to Peter. She accepts the refuge of sinners, but has not found again her first joy.

“Her oldest son makes astonishing

progress and is zealous and devoted to the cause of the Lord. On Wednesday and Saturday evenings he holds a meeting at their house, where he has from twenty to thirty persons present, who are astonished at his gifts for exhortation and prayer. He is doing great good, and if God preserves him for us, I hope he will be an instrument in His hands of doing much. It is rejoicing to see that youth of eighteen years marching like a giant in the face of so many difficulties. His youngest sister would not be a Protestant, but behold, she became troubled and unhappy. It seemed to her that she ought to go with the Protestants to seek peace for her soul, but she would not have that hated name. Sunday came. She went to the dance to forget the torment that pursued her day and night and in all places. When she arrived at the ball-room she could not dance,—she could not stay there,—everything there seemed insupportable to her,—it seemed that something forced her away. She returned home weeping and said to her mother, ‘Without doubt Aimé (her brother) is praying for me. I can live no longer without becoming a Protestant. I will go to the dance no more, and next Sunday I will go to the meeting with you.’ From that time she goes with us, and we hope that God will effect a gracious work in her.

“Finally, the demon has overshot himself! The curé told the young lad who was going to make his first communion, that if his brother Aimé held any more meetings at the house he would not receive him to the communion. That was the last blow; the young lad abandoned popery, and now the whole family attends our meeting and we hope before long to have there a Christian family.”

There is great encouragement in C—’s field. B— labors heroically there and is doing immense good. At D— also F— has great influence. The church there through his means has been made to move with the regularity of the sun.

GREECE.

LETTER FROM MR. ARNOLD.

Religious topics of the Greek press—The Lord's day—Rebellion in a theological school.

Athens, June 5, 1852. — Although nothing of special importance to our mission has occurred since the date of my last, yet in the community around us there has been more than usual to interest, and something to encourage us. The periodical press of Athens has become quite *religious*. About three months ago I read in one of our weekly papers a notice of the following purport. —The citizens of Patras have sent a petition to the Legislative Assembly, in which they call attention to the disorder and neglect into which the affairs of the church have fallen, and especially to the prevalent desecration of the Lord's day. They invoke the interposition of that body, in concert with the Holy Synod, to devise some effectual means to check the evil. They speak of the Lord's day as set apart "by divine command, that men may rest thereon from secular occupations, and employ their time in the worship of God and in what relates to the advancement and perfection of their spiritual life." I have not learned that any action has been taken upon this petition; but its presentation is a noteworthy phenomenon in a community like this, where the desecration of the Lord's day has long been almost universal, and where anything like a strict observance of it is commonly looked upon with suspicion as a symptom of Protestant heresy.

The trial and condemnation of Dr. King occupied for a season no inconsiderable space in the columns of several of the leading journals.

Another semi-religious topic was afforded by the rebellion which broke out in the Rizareion School, an institution founded in Athens by private munificence for the training of candidates for the priesthood. The pupils brought a double complaint against the priest who had the practical management of the institution, for giving them at the same time unwholesome bread and unwholesome doc-

trine. Whether it was their stomachs or their consciences that were really the most offended, or whether both complaints were put into their minds and mouths by enemies of the institution from without, are questions which I must leave unsettled. I believe, however, they had not much reason to charge the priest with a leaning to "Luthero-Calvinism," though he is undoubtedly more enlightened and less bigoted than most of the fraternity. The rebellion was an obstinate one. Several of the trustees were sent for, but their endeavors to quell the tumult only increased it; the long-haired priestlings were more ready to do battle than to surrender or to parley, and the trustees had to call the police to their aid before they could subdue the refractory pupils. As to the result, *all*, without exception, to the number of about thirty, were expelled from the school.

Persecution foiled by British intervention—A religious war threatened.

Another circumstance, though it has not so much excited the attention of the press, is worthy of record. The Greek priest mentioned in my letter of Sept. 12, 1848, as having applied to me for baptism, finding our way too narrow for him, joined himself to the Roman Catholic church, and after spending some time in Rome came here a few weeks ago on his way to Syria. He was recognized as an apostate and put under arrest, to be dealt with according to the civil and ecclesiastical laws in such cases made and provided. But he had the good fortune to be a Zantiote, and this title to British protection availed him much more *in Greece* than it did his countrymen *on their own island* in the persecution of July, 1850. His cause was espoused by the British minister here, and indemnity was demanded for his loss of time and the expenses of his unjust detention. Persecution thus missed its prey. It is impossible to avoid a feeling of sorrowful indignation at the thought, that had I baptized him at the time he requested, the protection of British power would have been appealed to in vain in his

own country. The Protestant government of England spreads its shield more readily over its persecuted Roman Catholic subjects in foreign countries than over Protestants under its more immediate jurisdiction. So at least speak all the facts in the two cases now under comparison. I hope I may be pardoned if the generalization is too hasty. My heart acquits me of any antipathy towards old England;—she “has been,” to her honor be it said, “a succorer of many” persecuted for conscience’ sake; would that she had been so to our brethren in Zante in the hour of their need! But she was not, and my bosom burns within me as often as my thoughts dwell on their unredressed wrongs.

But of the recent events that have given a religious direction to the public mind, the two most important remain to be mentioned. Unless the accounts from the interior are very much exaggerated, we are not without some reason to apprehend a religious war in Greece. A monk named Christopher, who had until recently led a quiet life in his cloister, began a few months ago to preach with great eloquence, or at least with great earnestness, and with remarkable success. At first surprising reports were brought to the capital, of the effects of his zeal in the reformation of morals and the awakening of consciences. Hardened sinners, terrified by his bold reproofs and solemn warnings, were subdued and reclaimed. The careless and the worldly, awakened by his fervid appeals, flocked to confession. Crowds thronged to hear him wherever he went. Soon it began to be rumored that his harangues were assuming a political character. The government, the public schools, the throne itself, foreign powers both Catholic and Protestant, were said to be arrayed in a mighty conspiracy against the purity of the orthodox faith. From every quarter, at home and abroad, Russia only excepted, danger threatened the religion of the country,—the religion for which the martyrs of old and the heroes of the revolution had suffered and bled. At last

these reports assumed so serious a character that the government ordered the arrest of the seditious preacher. But he bade defiance to the officers sent to apprehend him, claimed to have a commission from the King of kings, and with some hundreds of followers retired to Maina and there fortified himself. The whole region around is said to be affected with disloyalty, and strongly inclined to side with the fanatical orator. The government has at last taken the alarm, and has lately sent out an expedition combining the spiritual, the civil and the military elements, to arrest the spreading evil. One of the *two* regularly appointed preachers for the kingdom of Greece has gone to the disaffected region to endeavor to allay the popular excitement; magistrates have been displaced, and new ones with extraordinary powers appointed in their stead, to punish the refractory and restore order; and a considerable body of troops has been despatched to seize the rebellious ecclesiastic and bring him to justice. Such is the present posture of affairs. The ruling powers evidently regard the movement as seriously threatening the public peace, and rumors are rife of an extensive conspiracy instigated by emissaries of the north. Intelligence of a decisive character from the seat of war is daily expected at the capital.*

Important ecclesiastical movement—Dr. King.

The other event to which I have referred, though only a war of words, will probably be productive of more important and permanent consequences than the former. “The seat of war” in this case is the capital itself. To make the subject more intelligible, reference must be made to preceding events. From the commencement of the revolution in 1821, the church of Greece has been *de facto* independent of the Patriarch of Constantinople; but no official recognition of this independence had ever been received or asked. About two years ago, a prominent ecclesiastic was sent by

* Intelligence has been received since the date of this letter, that the insurrection is suppressed.

the government to Constantinople to procure such a recognition and to establish regular ecclesiastical relations with the patriarchate. His mission was crowned with the desired success, and *something more*. The patriarchal Rescript (called in ecclesiastical language the *Τόμος*,) instead of merely *recognizing* the independence of the Greek Church as an existing fact, gave it a new organization, differing in some important particulars from that already in force, and making it really *dependent* on the Patriarch and *independent* of the civil power in Greece,—an “*imperium in imperio*.” This document was welcomed with great rejoicing by a certain party in the Greek church, as the healing of the long-lamented breach between the church of Greece and “the mother church;” and though it has never received the sanction of the legislative assembly, and so has yet no direct practical operation, it has evidently strengthened the hands of the more bigoted party and contributed not a little to revive the spirit of intolerance and persecution. Of the truth of this the late proceeding against Dr. King may be mentioned as one illustration. But by the great body of the people, if the periodical press may be assumed as an index of their sentiments, the entire proceeding was regarded with disapprobation. In Athens, at least, the *Τόμος* has found few supporters and many earnest opponents.

One of these last, a priest by the name of Pharmakides, a professor of theology in the university and well known in Greece and abroad as one of the most learned theologians and able writers in the kingdom, took up his vigorous pen to warn his countrymen against the danger which threatened their ecclesiastical and civil liberties, should this document go into effect. The result of his labors was published a few weeks ago in a volume of about five hundred pages. The book was eagerly sought for and an edition of 1200 copies is already exhausted, an unprecedented event in the literature of modern Greece. It is said (for I have not yet been able to read the work,)

that he has unanswerably demonstrated the inconsistencies of the rescript and triumphantly exposed its insidious object. The book has been the absorbing topic of discussion in the newspapers and in social circles; and its publication may be looked upon as a “*bow of promise*” by all those who long for the spiritual regeneration of Greece. For though it does not avowedly impugn any *doctrine* of the Oriental church, yet it deals such blows upon their *ecclesiastical discipline* as to make the whole fabric tremble. The simplicity of the rites and of the ecclesiastical polity of the primitive church is here set forth before the eyes of the Greek nation, as it has never been before in modern times, and fortified by an array of scriptural and historical proofs which cannot be successfully refuted. The author's logical acumen and merciless sarcasm are applied, with triumphant effect, to the exposure of some of the most important abuses in the hoary system of ecclesiastical corruption, which has so long dimmed the light and paralyzed the power of evangelical truth in the Oriental church.

We would not put our trust in man nor cherish chimerical hopes. But the book in question can hardly fail to exert a good and powerful influence; and we may reasonably hope it will prove an important preparatory agency in facilitating and hastening that revival of pure Christianity which we long to see. It certainly looks like the first gray light of dawn. If we rightly “discern this time,” it is in some sense “the time of our visitation.” It is a time suited to prove the measure of our desire for the spiritual renovation of Greece, and of our faith in the promises of God.

There appears to be no sign of a disposition on the part of the Greek government to execute the sentence against Dr. King. He remains in Athens unmolested, and it is known to all that he does so.

MISCELLANY.

ENGLISH BAPTIST MISSIONARY SOCIETY.

The missions of this society are in Africa, and the West and East Indies. From the abstract of the Annual Report of the Committee presented at the late anniversary in London, we obtain the following general results of its operations to the close of the last year.

The African mission, at Fernando Po and on the neighboring coast, had been for some time vacant, giving reason to fear that the native brethren might prove too weak to maintain their steadfastness against the manifold temptations and discouragements of so exposed a condition. But on the resumption of the station it was found that the church at Clarence, of about one hundred members, had met regularly for worship, had watched carefully over its members, and excluded three from fellowship for open sin. The utmost scrutiny of the missionary found occasion to exclude only three more, the residue having maintained a consistent and exemplary profession. At Bimbia and Cameroons, the two stations on the continent, two colored helpers had labored diligently, and the missionary found on his arrival five converts ready to be baptized.

The West Indian missions are in the Bahamas, Hayti and Trinidad. In Hayti and Trinidad the mission has been extended to new and important stations. The number of converts gathered is 131, of regular attendants on public worship upwards of 500. The Bahamas, though a numerous, are a barren and thinly inhabited group of islands, having less than 30,000 inhabitants. One missionary has labored on the island of New Providence, where there are churches numbering over 700 members; two others have ranged over other islands of the group, supervising the work of native assistants. The difficulty of access and the danger of navigation at certain seasons,

prevent the visitation of the churches oftener than an average of twice a year. In all there are about 2,700 persons in fellowship of the mission churches, and a considerable number are gathered in churches unconnected with the mission. The Committee have thought that so large a body of Christians may properly be called upon to sustain their own religious institutions and to furnish pastors from their own number, and accordingly one of the missionaries has been appointed to reinforce the Hayti mission, and the remaining two, as soon as the Bahama churches are fully settled, will be withdrawn to more needy fields. The churches in Jamaica, which became independent of the society's support in 1845, have been so far weakened by commercial distress, and of late by dreadful visitations of cholera and other epidemics, that they are enforced to ask assistance. To meet this necessity it was thought best to constitute a fund distinct from the general accounts of the society, and material relief has been afforded.

In the East Indies thirty-five missionaries are actively engaged, aided by ninety-two native preachers. The churches under their care number more than 2,000 members, of whom about 1,700 are converts from heathenism. A new edition of the Old Testament in Bengali has been carried through the press, and the New Testament has been revised in manuscript to the end of Peter and printed off to the 5th of Romans. "The alterations in this edition are numerous, but such as will add to its elegance and accuracy." A new and revised edition of the New Testament in Sanscrit has been prepared, and some progress made with the Old Testament. The Hindustani New Testament has been printed, as also a new issue of the Persian. Of scriptures and parts of scriptures 32,821 copies have been issued from the depository within the year.

Serampore College, by an arrangement lately entered into, is henceforth to be more intimately connected with the society. The direction of the college is to remain with the council, which will consist mostly of missionaries, but the society engage to support the theological tutor and his class, who are to have access to the secular classes without charge. The mission press at Calcutta pays its own expenses and contributes a considerable sum into the treasury.

A deputation appointed to visit the stations in India and Ceylon last year, after a thorough examination of the field, have recommended, and the Committee have adopted, a plan for the consolidation of the missions, by giving up stations so widely separated and nearly inaccessible from those with which they are nominally connected as to impede mutual coöperation. The recent occupation of some of these stations diminishes the sacrifice involved in their relinquishment. The North India missions are thus placed on a surer and more efficient footing. The chief interest, however, centres in Bengal. Its populousness, the growing intelligence of the people, their gradual but evident loss of confidence in Brahminism, the weakening of the bonds of caste, all concur to prompt with special urgency the most vigorous measures for the prosecution and enlargement of the missions in that presidency. Eastward, from Calcutta to the border of Assam, lies a great and populous region wholly unoccupied by missionaries, while remarkable successes gained by slight incursions within its limits are full of encouragement. The Committee have therefore appealed to the supporters of the society to furnish means for the immediate extension of their work in that direction.

The subject of native agency has occupied the attention of the Secretaries and Committee, and as the result of their deliberations they have recorded "their deliberate judgment, — that it is in the highest degree desirable that the churches should be placed under the care of pas-

tors elected and supported by themselves, and that to this end the missionaries be earnestly counselled to direct the attention of the churches to such of the native converts as may be qualified by natural endowments and the grace of God to sustain the office."

Rev. J. Leechman, one of the deputation and formerly a missionary at Serampore, in an address descriptive of his visit, spoke in high terms of the capacity and piety of the native preachers he met. He alluded to two who have been particularly useful. "One of them had been a Mussulman. He heard brother Parry preach, and was brought under the power of the gospel. Now he says, 'The love of Jesus is the jewel of my heart; it makes me happy.' They asked how he preached; he said, 'Looking at the cross of Christ, I pray for a blessing.' When asked if God had given him any blessings, by bringing any persons to a knowledge of the truth, he said, 'I preach, God converts;' and he mentioned several such. The other of these two native preachers has written beautiful hymns. He has written one on Abraham sacrificing Isaac, and another on Christians being the salt of the earth. He used formerly to receive large sums for composing and singing songs at heathen festivals."

By the statements of the report an improvement in the finances of the society is apparent. The debt of £5,751 11s. has been reduced by the sum of £1,058 5s., and £2,000 have been expended in India above what was appropriated the previous year. The total receipts were £19,146 11s. 9d., total expenditures £18,088 6s. 1d. But for the desired enlargement of the Bengal mission, and the extinction of the debt, an increase of income is demanded.

REV. J. LEECHMAN'S ADDRESS.

The address of the Rev. J. Leechman, above referred to, gave an interesting review of his visit to the missions, bringing forward facts of the most encouraging

nature. Some extracts will be acceptable to our readers.

"In Ceylon the mission has been remarkably blessed of God. The native preachers were men of intelligence, well versed in scripture, and fitted for their work. We went into the country, day after day, and saw large chapels, comfortable mission-houses, and schools, built and paid for by the people themselves, and the kind friends at Colombo. The congregations were large and attentive. We assembled the members of the native churches, questioned them, and took down their answers, which displayed a knowledge of scripture truth surprising and delightful.—When I got to Bengal I began to feel quite at home. Many old friends welcomed me, and thanked God for bringing us to visit them. I was anxious to hear a native brother preach in Bengalee, to ascertain whether I could understand that language after being fourteen years absent from India. We arrived on a Friday. On Sabbath I went with brother Wenger to Collinga Chapel. A venerable native brother preached—an eloquent brother, with a fine intelligent countenance, and a beard that would grace a patriarch. His text was, 'Many are the afflictions of the righteous.' He preached with great power and beauty. It did my heart good to listen to his touching appeals while describing the afflictions to which the Christian is exposed. Referring, in pathetic terms, to the distress which the pious feel when they see their relatives walking in the ways of sin and death, he exclaimed, with tears in his eye, 'Is that not affliction?' He then dwelt on Christ as the righteous one, and pointed out the many afflictions he endured for our salvation. After the sermon, the church met at the Lord's supper; and as I found I understood the preacher, I ventured to give the people an address in Bengalee. I trembled at my temerity, and soon stopped, fearing they could not understand me. However, brother Wenger assured me I was understood; and the people cried out, 'Speak more, speak more; we all understand.' I was gratified not a little at this, and from that time became once more a missionary.

"My visit to Serampore, the place of my former residence, was peculiarly affecting. There I had spent five years in connection with Carey and Marshman, and other loved brethren; and though many of the old friends were gone, still the work of God was advancing. Those whom I knew as youths I was delighted to find grown up to be fathers in the church.

The congregations were excellent; the church peaceful and prosperous; and our meetings in the Christian village were seasons of refreshing and joy. Pran Krishnu, the aged native preacher, had gone to his rest. He was brought to the knowledge of the truth by a tract brought to his village by a travelling fakeer; his brother was brought to Christ through his instrumentality; and several of his sons have become preachers of the gospel.—Permit me to take you to Jessore, where Mr. Parry lives and labors. He is one of our East Indian missionaries—has never been in this country—but is one of the fruits of our mission in India. He has long been engaged in the work, and has been made a signal blessing to many. From his own lips we received many interesting particulars respecting the people of his charge. In that district the native Christians are much persecuted by the zemindhars, or landlords, who are unwilling to have native Christians on their land, as they cannot extort money from them at their heathen festivals, as they do from others who still worship idols. On one occasion some of Mr. Parry's people were apprehended, and unjustly put in prison. One of the party was the native preacher. They were kept in prison several days. The Sabbath came round, and though shut up, like Paul and Silas, they determined to worship God in the jail. They sang aloud the praises of God. Their keepers came to forbid and scold them; the native preacher then began to preach to them. At length the chief officer of the zemindhar was obliged to set them at liberty, saying, 'What can we do with these people? If we imprison them, they sing; if we scold them, they preach and argue.' I asked one old man here, how old he was. He replied, 'Nine years of age;' 'for,' said he, 'all the time till I knew Christ goes for nothing.' Another fact interested me much. One of the native members was in great trouble. She came to tell her griefs to the missionary. Her little boy was with her. He listened with deep feeling to his mother's sad tale, and looking up to her, said, 'Fear not, mother; let us go home; God will provide for us.' A noble specimen of filial piety, and firm faith in this little child of the jungle.

"A little one."

"One of the most pleasing visits we paid was to, perhaps, the smallest native church and station in India. I mention this, for I am not selecting the most favorable specimens, but wish to present the facts as they really are. Sailing

along one of the noble rivers in Bengal, one evening, we came near one of Mr. Parry's out-stations, called Kalispore. Here we were not expected, and had no intention of calling, as we did not know we should pass near this place. It was a beautiful moonlight night, and finding ourselves in that neighborhood, we were glad to rest awhile, and visit these few sheep left here in the wilderness. We sent for the native preacher. He was delighted to see us. He and his people had heard we were in the country, but did not expect to be favored with a visit. He was soon off to assemble his people to meet us. We walked some distance amid trees and bushes, the moon-beams playing beautifully on our path; at length we reached this little Zoar. This station truly is 'a little one.' There were a few huts ranged in the form of a square, the humble dwellings of these followers of the Lamb. At one end stood their cathedral church!—the least, the most unpretending of any thing of the kind I had ever seen. It was a frail mat erection—mud floor, straw roof, two or three openings for windows, a few mats for the disciples to sit on—there was the pulpit, facing the door, and almost within a step of it, though placed close to the opposite wall—the dimensions of the chapel were so tiny. About a dozen people were soon collected, and about filled the place. Bright black eyes we saw gleaming at us, where we could distinguish no face because of the darkness that shrouded this little chapel. We soon found, however, that enlightened minds and warm Christian hearts were there. We sang a hymn in their strange language to one of their stranger tunes. Prayer was offered to God, and then we conversed with the people, and examined them respecting their knowledge and experience. Their knowledge surprised me. They not only showed a good acquaintance with the facts and doctrines and precepts of the gospel, but gave a clear and scriptural reason for the hope that was in them. We exhorted them to continue in the faith, and parted from them with regret, hoping ere long to meet them in heaven. They regarded our visit, they said, as that of an angel from heaven.

Farewell greetings—Wants of Bengal.

"At Barisal we witnessed the most cheering evidence of the progress of Christ's cause. Day after day we had meetings with the disciples in that district of Bengal. We saw the grace of God and were glad. The interest mani-

fest at our meetings was intense. When the services were concluded, what greetings there were! At our farewell service I suppose two hundred natives were crowded in the chapel. They were sitting close up to our feet, packed as tight as could be; how still they were!—what expression in their countenances! It was as exciting a scene as I ever witnessed. At the close, Mr. Page rose and said, 'I have now a word to say to you; what have you got to send to the kind friends in England who have sent their Sahibs to visit you, crossing the ocean, leaving all their friends, and exposing themselves to so much toil and danger for your good? What can you send them in return?' One man cried out, 'Send them a bit of every thing we've got.' Another said, 'Send them a bit of our hearts.' A third said, 'Send them lots of our Christian love.' And I am happy now, in this great meeting, thus to present to you their expressions of gratitude and affection. God has done, and is doing, great things in Barisal, whereof we are glad.

"On other points I must not enlarge. Serampore College we found prospering, under the zealous care of Mr. Denham, who is laboring alone with great success. We examined his classes of young men, and they acquitted themselves with great credit both to themselves and their tutor. We are extremely anxious to send him help with all possible speed. We found young Brahmins going to the college by the light of lanterns, very early in the morning, so eager are they for instruction. A class of these same persons attends Miss Denham for instruction in crochet work, that they may teach this useful accomplishment to their wives at home, as it is impossible otherwise to get access to these respectable females. The mission press at Calcutta we thoroughly examined. It is a most valuable help to our mission. It is in a sound and prosperous condition. It is worth more than £20,000; and brings in per annum more than £2,000 to our mission funds. A noble beginning has been made in India, but our work is only begun. In Bengal we have our strongest missions, and yet there are millions, even in Bengal, who have none to preach to them the gospel of peace. In Tirhoot, a district of Bengal, there are 1,697,700 souls, and no missionary of any denomination. In Puneah there are 1,352,165, and no missionary. In Rungpore there are 1,360,350 and no missionary. In Tipperah there are 1,372,260, and no missionary. In Sylhet there are 1,083,720, and no

missionary. Thus I could go on, showing that there are upwards of 21,000,000 in Bengal alone, who have not a single missionary of any denomination to preach to them Christ and his salvation. India is doing much to help itself; some of our missionaries, from their own scanty salary, are supporting native preachers to help them in their almost overwhelming work. But help must come from England."

ADDRESS OF REV. H. DUNCLEY.

The Rev. Henry Duncley, of Salford, delivered an interesting address.

Missionary aims and agencies.

He said:

"The sacred name in which they had met supplied an epitome of the object they wished to promote. It was to honour Christ, to preach Christ, to bring all mankind into allegiance to Christ. They cared not to avow that object in all its offensive simplicity; they were there not as philosophers or the apostles of commerce, but as the disciples of Christ; and their aim was not to civilize the world, but to make men his disciples. It was often said that they ought first to civilize, and then to Christianize; but he would say, that the religious elements of man's nature were among the most indestructible with which he was endowed; he was religious before he was civilized, and the character of his religion determined the character of his civilization. When every trace of civilization had become extinct,—when laws, learning, commerce, and liberty had fled, there yet remained within his soul the dim, disfigured elements of religion, on which the civilizer might again lay hold. Civilization was not the foundation of religion, but religion was at once the base and the topstone of civilization;—that which imparted to it both its stability and its beauty. Did they want to raise society? Let them enter within the man—rake up the smouldering elements of his undying conscience—reason with him 'of righteousness, temperance, and judgment to come'—bring to bear upon him the mighty truth of redeeming love—and they would renovate his entire nature, and fit him for sustaining all the relationships devolving upon him, whether towards God or towards man. This was their simple but comprehensive design. Surveying man as he lay prostrate in wretchedness, cowed with a consciousness of guilt, tormented with the fury shapes of superstition, the projecting shadows of his own fears, their object

was to raise him from the dust, and to bless him with the liberty of the sons of God. Looking upon the world in which they were placed, against the background of savage ages, lighted up with the fitful gleams of a still imperfect civilization, and summoning to their glance the dungeons where political tyranny immured its victims, the scaffold where the dauntless martyr died, and all the blood-stained trophies of slavery and war—they aspired to be able to cleanse the world from its pollutions, and make it a temple wherein God might dwell. It had been objected to the advocates of Protestant missions, that the success which had attended their efforts was not at all adequate to the means they employed. He begged to remind such objectors of the extreme arduousness of the task, and the comparatively short period during which their plans had been in operation. It was true that for sixty years missions had been carried on, but even supposing they had been carried on upon an equal scale during the whole of that time, this was no period for reaping the world's harvest home. Changes in the outward circumstances of mankind might be speedily brought about—a single battle might decide whether a Hungary should be enslaved or free—and a rapid stroke of policy, the work of a single night, might consign to a tomb for years the liberties of a great nation. And where the imagination was appealed to, where Jesuits moved about, arrayed in all the trappings of sacerdotal pomp, where painting and poetry were employed to impose upon the senses of the people—where the theological champion, instead of putting on the whole armor of God, came forth from his ecclesiastical boudoir all jewelled and perfumed, a very glass-case model of milinery mysteries, followed by an invincible artillery of images and holy water—conversions might take place by a sort of magic, and nations be christened, though not, alas! christianized, in a day. But when the missionaries went forth to fight with error, and their aim was not merely to effect an outward change in the condition of the world, but to reverse men's habits and opinions—the result was comparatively a slow one."

Assurance of success.

After alluding to four special grounds of encouragement to believe in the certainty of success, — namely, the tendency of the speculative contests of the present day to purify the faith and piety of the churches, — the maritime power of Brit-

ain,—the great scientific discoveries and inventions by which travel and the diffusion of intelligence are promoted,—and the political supremacy of England in the east,—he proceeded :

“Under such circumstances as he had enumerated, the promoters of any merely human enterprise might well expect success; but they had broader ground to build upon, and still stronger assurance with which to buoy up their faith. Their ambition was, the recovery of the world to God; but this was also God’s purpose; it was that for which the Saviour came down from heaven; it was this which cheered him on in the path of suffering and of sorrow, and made him obedient unto death. The work was not theirs, it was God’s; his spirit commenced it, his power energized and defended it; it was one, might he say, with the constitution of the world; it was linked to the wheels of destiny; it was one of those fiery chariots on which the King of Glory rode forth conquering and to conquer. Outwardly it might look like a series of reverses and failures; inwardly looked at by the eye of faith, it was a succession of triumphs. Their brethren might fall upon the field—Carey, and Knibb, and Burchell, and Davies, and Newbigin, might rest from their labors; but God still lived, his will must be obeyed, and in his presence might be discerned the dawn of triumph. Yes, it was before them. With the eye of faith they might behold the vision of that happy day. It looked as yet like a fair illusion—a soft and vernal landscape, sent as if to make us feel the sterilities through which they were passing, a heavenly ideal of truth, and happiness, and beauty, sent to make us feel the distance which still separated earth and heaven. But it would be realized; the time would come when one song, the outburst of a deep feeling of love to God and man, should rise from all nations, and mingle with the strains of heaven’s more glorious anthem, which should announce that the kingdoms of this world had become the kingdom of God and of his Christ.”

WESLEYAN MISSIONARY SOCIETY.

The last annual report states the receipts of the year to have been £111,730, and the expenditures £111,555; central stations, or circuits, in Ireland, the British colonies, and among the heathen, 356; chapels and other preaching places connected with central stations, 3,092;

missionaries and assistant missionaries, including twenty-one supernumeraries, 476; other paid agents, as catechists, interpreters, school teachers, &c., 782; unpaid agents, as Sabbath school teachers, &c., 8,477; church members, including Ireland, 108,078; increase 3,843; on trial for church membership, as far as ascertained, 5,499; scholars, 79,841.

PERSECUTION IN FLORENCE.

That the Church of Rome has no real hold on the popular mind in Italy, is abundantly manifest by events that have occurred there in and since 1848. The opening of the country, even for a brief space, to the entrance of the word of God, proved conclusively that the continuance of religious liberty was the annihilation of Romish influence over a large portion of the community. Accordingly, on the suppression of civil freedom, liberty of conscience was summarily abolished. But the people had “tasted the good word of God,” and were not to be diverted from its enjoyment; if they could not hear the word preached, nor freely communicate it to one another, they would read and meditate. To prevent this as far as lay in their power, the government next, on the 25th of April, 1851, issued a decree authorizing the magistrates to commit to prison any person known to possess or to read the bible, or suspected to be averse to Romanism. At the same time the priests exerted all the power of the confessional to compel persons to betray their friends and acquaintances. By such appliances a father was made to inform against his two sons, who were immediately arrested, and a wife to denounce her husband; his house was searched three times without finding anything to convict him, but he was *suspected* and accordingly imprisoned. Count Guicciardini and seven other persons with him, were surprised by the police while reading the New Testament. They were several times privately examined, but steadfastly avowed their faith in Christ, and for this were banished.

The case of Francesco Madiai and his wife has excited so painful an interest, from the barbarity of the sentence visited on them,* that it may fitly be noticed more particularly. On the 17th of August his house was searched and two bibles and a religious work in English were found. He was arrested and lodged in prison, with three others in the house against whom not a tittle of evidence was produced. One, being an Englishman, was released, but the other two were compelled to choose between banishment and imprisonment; they left the country. Twelve days afterwards Madame Madiai was also imprisoned and put in solitary confinement. Neither her husband nor any other friend, not even her medical attendant, was permitted to see her. Besides their imputed heresy—a charge against which they made no defence, but boldly avowed their Protestantism—the Madais were accused of gross immoralities; but all such grounds of proceeding were abandoned, and their prosecution based on the naked charge of dissenting from the doctrines and discipline of the Roman Church. Their belief was their only crime. It was not alleged that they had attacked the church, or its doctrines or rites, or that they assailed the faith of others. But when questioned, they had ingenuously testified their faith in Christ only; and they had the word of God in their house.

After a tedious imprisonment, the trial was fixed for the fourth of June last. The prisoners seemed happy to see each other again, and bore themselves with great composure and firmness. To the question whether he was born in the Roman Catholic Church, M. Madiai replied, "Yes, but now I am a Christian according to the gospel."

"Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?"

"My convictions have existed for many years, but have acquired strength from the study of the word of God. It has been a matter between God and my own soul, but which was outwardly

manifested when I took the communion in the Swiss Church."

Madame Madiai replied to her interrogator, that after reading the word of God and contrasting it with the Romish doctrine, she abandoned that church and made a public profession of faith by partaking of the Lord's Supper, at a time when the laws gave religious liberty to the citizens. The audience were struck by the simplicity and calmness of the sufferers. The trial lasted for two days more, and a considerable time on the fourth day was occupied by the judges in consultation. The court was divided, three judges for condemnation and two for acquittal. Sentence was pronounced immediately; M. Madiai to hard labor at the galleys for fifty-six months, and Madame Madiai to hard labor at the *ergastolo* (the female galleys) for forty-four months; both to be for three years after the termination of their sentence under *surveillance* of the police, and to pay costs.

The public were indignant at this inhuman severity, and the government, it may be suspected, are somewhat indisposed to execute such a sentence; such, at least, is the natural inference from the fact that the Minister of the Interior recommended that a commutation of the sentence to banishment be immediately petitioned for. The prisoners' counsel advised an appeal to a superior court. The victims of persecution were not forsaken, but found occasion to glory in tribulation. On the day they were sentenced Madame Madiai addressed the following letter to her husband.

"My dear Madiai,—You know that I have always loved you, but how much more ought I to love you, now that we have been together in the battle of the Great King—that we have been beaten, but not vanquished! I hope that through the merits of Jesus Christ, God our Father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madiai, life is only

a day, and a day of grief! Yesterday we were young, to-day we are old! Nevertheless, we can say with old Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Courage, my dear, since we know by the Holy Spirit that this Christ, loaded with opprobrium, trodden down and calumniated, is our Saviour; and we, by His holy light and power, are called to defend the holy cross, and Christ, who died for us, receiving his reproaches that we may afterwards participate in his glory. Do not fear if the punishment be hard. God, who made the chains fall from Peter and opened the doors of his prison, will never forget us. Keep in good spirits, let us trust entirely in God. Let me see you cheerful, as I trust, by the same grace, you will see me cheerful. I embrace you with my whole heart.

"Your affectionate wife,

(Signed) "ROSA MADIAT."

AND SHALL NOT GOD AVENGE HIS OWN ELECT, WHICH CRY DAY AND NIGHT UNTO HIM, THOUGH HE BEAR LONG WITH THEM?

VOLCANIC ERUPTION IN HAWAII.

Rev. Mr. Coan, in a communication to the *Missionary Herald*, gives an impressive and admirable description of a scene full of sublimity, and one fitted to excite awe, when viewed even at this distance, and through the medium of written words.

At half past three, on the morning of February 17, a small beacon light was discovered on the summit of Mauna Loa. At first it appeared like a solitary star, resting on the apex. In a few minutes its light increased and shone like the rising moon. Seamen, keeping watch in our harbor, exclaimed, "What is that? The moon is rising in the west!" In fifteen minutes the problem was solved. A flood of fire burst out of the mountain; and soon it began to flow in a brilliant current down its northern slope, in the line of the great eruption which I visited in 1843.

In a short time immense columns of burning matter were thrown heaven-

ward, apparently three or four hundred feet, flooding the summit of the mountain with light, and gilding the firmament with its radiance. Streams of light came pouring down, flashing through our windows and lighting up our apartments; so that we could almost see to read fine print. When we first awoke, so dazzling was the glare on our windows, that we supposed some building near us must be on fire; but as the light shone directly into our dormitory and upon our couch, we soon perceived that it proceeded from a volcanic eruption. At the end of two hours the molten stream had rolled down the side of the mountain, as we supposed, about fifteen miles. The eruption was one of terrible activity and surpassing splendor; but it was short. In about twenty-four hours all traces of it seemed extinguished.

At daybreak, February 20, we were again startled by another eruption bursting out laterally, about half way down the mountain, and exactly facing Hilo; so that we could again see it through the windows of our dormitory. This crater seemed as active as the one on the summit; and in a short time we perceived the molten current flowing directly towards Hilo.

The action became more and more fierce, from hour to hour; floods of lava were poured out; and the burning river soon reached the wood at its base, a distance of some twenty miles. Clouds of smoke ascended, and hung like a vast canopy over the mountain, or rolled off upon the wings of the wind. They were murky, blue, white, purple, scarlet, as they were more or less illuminated from the fiery abyss below. At times they assumed the figure and the hue of a burning mountain inverted, with its apex pointing to the orifice over which it hung; and at times, after shooting up several degrees vertically, the illumined pillar made a graceful curve, and swept off, like the tail of a comet, farther than the eye could reach. The whole atmosphere of Hilo assumed a lurid appearance; and the sun's rays fell upon us with a yellow and sickly light. Clouds of smoke careered over the ocean, carrying with them ashes, cinders, &c., which fell upon the decks of ships approaching our coast. Filamentous vitrifications, called "Pele's hair," fell thick in our streets and upon the roofs of our houses; and while I write, the atmosphere is in the same sallow and dingy state; and every object looks pale and sickly. Showers of vitrified filaments are falling around us; and our children and the natives are gathering them up.

Mr. Coan started on the 23d, with Dr. Wetmore, to visit the crater. Their way led through a dense forest, "so completely intertangled with ferns, vines, brambles, &c.," that they could advance not more than about one mile an hour. At noon of the second day, having gained a high ridge overlooking a portion of the surrounding country, they discovered that the lava current had swept half through the forest towards Hilo. "The fiery flood was rolling steadily onward, sweeping the trees before it, and sending up volume after volume of lurid smoke. Like an immense serpent it moved relentlessly along its sinuous way, overcoming all obstacles, and devouring all forms of life in its track." Here Dr. Wetmore decided to return, and Mr. Coan proceeded alone, with great difficulty, and on the afternoon of the third day after he reached the crater and "stood alone in the light of its fires."

A near view of the eruption.

It was a moment of unutterable interest. I seemed to be before the burning throne of the Eternal; and I felt that, while every other sound was hushed, he alone spake. I was ten thousand feet above the sea, in a vast solitude untroubled by the foot of man or beast, and amid a silence unbroken by the voice of any created being. Here I stood, almost blinded by the insufferable brightness, almost deafened by the clangor of this fearful trumpet, and almost petrified by the terrific scene. The heat was so intense that the crater could not be approached within forty or fifty yards from the windward side; and probably it would not have been safe to go within two miles of it from the leeward.

The eruption, as before stated, commenced on the very summit of the mountain; but the central pressure became so great as to force itself through a depression in the side, cracking and rending the mighty mass all the way from the summit to the point where it burst forth. The mountain seemed to be siphunculated, the fountain of fusion being elevated some three thousand feet above this lateral crater; and, being pressed down an inclined subterranean tube, the lava was ejected with such power as to throw it from one hundred to five hundred feet in the air.

I approached as near as I could bear the heat, and stood amidst the ashes, cinders, scoria, and pumice, which were scattered widely and wildly around. There had been already formed a rim of from one hundred to two hundred feet in height, surrounding the orifice in the form of a truncated hollow cone, perhaps half a mile in circumference at its base, and three hundred feet in diameter at the top. From this horrid throat vast and continuous columns of red-hot and white-hot matter were ejected, with a voice which was almost deafening, and a force which threatened to rend the rocky ribs of old Mauna Loa. The sounds often seemed deep, subterranean and infernal; first a rumbling, muttering, hissing, with deep and premonitory surging; and then an awful explosion, like the roar of broad-sides in a battle at sea, or the quick discharge of park after park of artillery on the field of carnage. Sometimes the sound resembled that of ten thousand furnaces in full blast; sometimes it was like the rattling fire of a regiment of small arms; sometimes like the roar of the ocean along a rock-bound shore; and sometimes like the booming of distant thunder.

The eruptions were not intermittent, but continuous; and the force by which the columns were expelled, shattered them into millions of fragments of multi-form size, some rising, some falling back in vertical lines into the mouth of the crater. Every particle shone with the brilliancy of Sirius; and the creation and breaking up of every kind of geometrical figure was constantly going on. No tongue, no pen, no pencil can portray the beauty, the grandeur, and the terrible sublimity of the scene. It was something to be felt, not described.

Night coming on, we retired about a mile from the crater, having still a perfect view of the whole; and here we took our station for the night; not indeed to sleep, for that was impossible; but to listen to the awful roar of this great furnace of Jehovah. During the night the scene surpassed all my powers of description. Vast columns of lava, fused to a white heat, were going up continually in the form of pillars, pyramids, cones, towers, turrets, spires, scimitars, &c.; while the descending showers poured a constant cataract of fire upon the rim of the crater and the surrounding area, each containing matter enough to force the proudest ship far down into the ocean's depths.

A large fissure, through the lower side of the rim of the crater, allowed the

molten flood to flow constantly down the mountain in a broad channel, at the rate, probably, of ten miles an hour. This fiery stream we could trace all the way

for twenty or thirty miles, until it was lost from the eye by reason of its own windings in the wood lying between us and Hilo.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Rangoon.

The letter from Dr. Dawson, which we published in our last number, gave the most material facts in relation to the capture of Rangoon. From the copy of a letter addressed by Mr. Kincaid to his wife, dated April 15—20, some particulars are derived, which, although they do not bring down the narrative of current events to any later date, or cast much light on the future, go to complete the view of transactions important and interesting to all friends of the Burman Mission. Under the date first mentioned, the day after the final battle at Rangoon, Mr. K. says :

"I dined with the officers on the field; then I went, when the flag was up, to Shway Dagong. Found Gen. Godwin and Capt. Latter, and also two boxes of my books, just in time to prevent the soldiers from carrying them off one by one. They claim everything they find. Yesterday and to-day they have been rushing here and there gathering up everything, digging for silver and gold and precious stones, and I am told they find not a little. What little the poor Armenians and others had saved from the rapacity of the Burmans is now seized. Captains and officers of transport ships, with their lascars, are carrying off vast quantities of property.

"All Monday and Tuesday the governor was in a deep hole under the north side of the pagoda, so frightened that he could hardly speak, and Tuesday night he fled. The deputy governors and other great officers fled immediately after. All who were in the new town and around the great pagoda on Wednesday, were robber chieftains and their followers. Their object was plunder, and they kept three or four thousand unfortunate beings

at the guns while they were plundering the town. This is what the Armenians tell me. Great numbers of Burmans had their throats cut by order of their own officers. Every one who tried to run away, or was suspected of a wish to run away, was instantly killed in a horrible manner. Whether Gen. Godwin will advance upon Prome or not, is yet uncertain. So terribly have they been beaten, that Prome might be occupied without another struggle, if proceeded against at once.

"18.—This is the Lord's day, but I have been unable to go out. Have been thronged with people coming in from different places where they had fled. Capt. D——, of the Madras forces, found me out and called. He is a pious man. I became acquainted with him many years ago. Soon after, about twenty pious non-commissioned officers and soldiers called, some of them Baptists, others Independents and Methodists. I learn there are quite a number of pious men and several pious officers, and they are wishing me to preach and hold prayer meetings. Of course I shall get a place soon. Major H—— is a high churchman, but invited me once to breakfast, asked me a variety of questions about our missions, and appeared to take no little interest in my replies. He said also he should take special pains to collect any of my books that might fall into the hands of his officers and men.

"19.—Early this morning we set off in search of a building. It is hardly prudent yet to live out by Kau-dau-gala, and we have taken a kyoung near the pagoda. It is not very large, but still, larger than any ordinary house, is constructed so as to be light and airy, and looks out upon the river. Quite a large

plot of ground belongs to it, and a number of trees that escaped the governor's vindictive axe. All the zayats and several of the old kyoungs were pulled away for stockades. I have had a hard day's work in getting things brought down from near the great pagoda. I have been obliged to go with the men, as, if alone, they are instantly pressed by officers and soldiers to carry baggage from the ships to the pagoda. Then these Karens are so much like little children, that I am obliged to keep my eye constantly on them or they will get separated from one another and from me, and then they are instantly seized. While they keep by me, all is right. I have run miles to-day in a broiling sun to get first one and then another out of the soldiers' clutches, and still their childishness sticks in them. It is now done, and we are in our house.

"20.—Early this morning I went on board the frigate to inform the Commodore of some two thousand Rangoon people, men, women, and children, who are up near Pegu, many in boats and others along the river, and cannot get down without aid. Burman officers with a few armed followers are ready to cut them down if they attempt it. A few men escaped secretly, came to me yesterday and begged for a steamer to go up. The smoke of a steamer sets these tyrants flying. About noon a message came in from the viceroy, brought by a *seetkai*, a writer, and some fifteen followers, in a small boat with a flag of truce. The Commodore sent them, with Capt. Latter and Mr. Edwards, to Gen. Godwin, who has his head-quarters on Shway Dagong. Mr. Edwards called on his way back; the *seetkai* and all his tribe came in also and sat half an hour. Mr. Edwards told me the purport of the viceroy's letter. It was as follows:—'A difficulty has existed between the two governments, and we failed to come to an amicable settlement. Now there has been fighting and great suffering on both sides. The Burmans have three great armies, and you have fought with one, and there has been much suffering of both the English and Burmans. As you are a great and generous and compassionate man, would it

not be well to consider this and be satisfied?'—Thus ends the second chapter in Burman diplomacy.

"Several Karen disciples have come in this evening from Maubee, twenty miles from here. They inform us that the viceroy is only a few miles above, and that two of them had been to his camp the day before. He has about two thousand men and is about two miles from the river; all the rest of his great army have fled. To-morrow or next day the Commodore sends three or four steamers and the 'Serpent' up the river. They will go as far as Danabo, and put his excellency a little nearer the golden city. Our amiable governor, Mounge Ake, is governor of Ava. All the foreigners there are in prison. Oung Bau, his wife, and child, are dead. Two disciples from Yatho came in just at night. All these poor, childlike, and yet courageous disciples, have found me out amidst these thousands of foreigners. One of them found out at the General's head-quarters where I was, and made his way here through the crowd. Mounge Geo, from Kanbet, came in this morning. He was baptized last rains. His wife is dead; all the other disciples in that village are living. Ko A has gone some ten miles further on."

Germany.

We are happy to place on our pages the gratifying announcement, already communicated to the churches, (see *Macedonian* for August,) that the restrictions imposed on Mr. Oncken have been overruled, and that the king has instructed the authorities to put no impediments in his way, and in no wise to interfere with his relations to the Berlin Baptist church. The letter conveying this intelligence to us was dated June 22, and after stating that Mr. O. had lately presented a petition for permission to return to Berlin, attributes the favorable issue, under God, "to the intervention of the English brethren, who through the Chevalier Bunsen, the Prussian Minister in London, had already represented the matter to the king." Whatever may have been the immediate instrumentality, all must alike

rejoice in its early success, and all unite in grateful ascriptions to God. May we not also regard it as a favorable omen for the efforts yet to be made for religious freedom, and an encouragement to continue instant in prayer on behalf of our persecuted German brethren? It will not be forgotten that in other parts of Prussia the local authorities have pushed their oppressive measures even to fine and imprisonment, and that to these also the action of the Board had reference at its annual meeting, in directing a memorial to be presented to the court of Berlin. It will not be unseasonable to add that such a memorial has been forwarded, and under auspices that promise to secure to it due attention.

LETTERS FROM MISSIONARIES.

Arracan.

L. INGALLS, March 26 (2), April 13, 24, May 19.—H. E. KNAPP, (j) Dec. 25—March 3, April 10, 23.—C. C. MOORE, May 10.

Sandoway.

E. L. ABBOTT, May 12.—J. S. BEECHER, Jan. 15, Feb. 24, March 18, April 14, May 14.—H. L. VAN METER, March 24, May 12.

Maulmain:

KAREN MISSION, March 26, May 12.—N. HARRIS, March 25.—W. MOORE, March 12, May 12.—T. S. RANNEY, March 20, April 16, May 3 and 10, 18.—T. SIMONS, May 13.—E. A. STEVENS, May 11.—J. H. VINTON, Feb. 26, April 7.

Rangoon.

J. DAWSON, March 26, April 22, May 12.—E. KINCAID, April 16.

Tavoy.

C. BENNETT, Feb. 18—March 2.—F. MASON, March 27.—B. C. THOMAS, Jan. 27—March 10.

Hongkong.

MISSION, May 19.—W. DEAN, March 23, 29, April 15, May 19, 28.—J. JOHNSON, April 21.

Ningpo.

J. GODDARD, March 6.—D. J. Macgowan, Feb. 28, March 10.

Assam.

M. BRONSON, March 27, April 19, 24.—O. T. CUTTER, March 26, May 15.—N. BROWN, May 15.—A. H. DANFORTH, May 22 (2).—S. M. WHITING, March 18.

Teloogoos.

S. S. DAY, May 5.—L. JEWETT, April 6, 9; Mrs. J., June 7.

Bassas.

J. VONBRUNN and L. K. CROCKER, April 2.—L. K. CROCKER, April 19, 20, May 14.

France.

E. WILLARD, March 8, 9, April 26 (2), May 14, 18, 24-25, June 7, 19, 22, July 12 and 19, 21.—T. T. DEVAN, Jan. 12, Feb. 25, July 19.

Germany.

J. G. ONCKEN, April 9, 10, May 5, 18, June 22.

Greece.

A. N. ARNOLD, May 5, June 5, 7, July 5.—R. F. BUEL, May 7.

Cherokees.

W. P. UPHAM, Jan. 15, Feb. 5, 23, April 29, July 16.

Shawanoes, &c.

J. MEEKER, May 12.—J. G. PRATT, June 26.

Ottawas.

L. SLATER, July 10.

Ojibwas.

A. BINGHAM, June 30 (2).

DONATIONS.

RECEIVED IN JULY, 1852.

Maine.

Jefferson, 1st ch. \$10.00

Vermont.

Derby, ch. 16.75 ; Salem, Mrs. Chice Campbell, to support Rev. N. Brown, 5 ; Troy, H. M. Smith 3 ;	24.75
Shaftsbury Asso., coll. at Asso. 21 ; per Rev. O. Dodge, agt.,	21.00
	<hr/> 45.75

Massachusetts.

Boston, Charles st. ch., mon. con. 18.10 ; Tremont st. Sab. Sch. 15 ; S. Abington, Young Men's Miss. Soc. to sup. Wm. F. Stubbart in Mrs. Cutter's school, 25 ; Young Ladies' Miss. Soc. to sup. Mary R. Stubbart in do., 25 ; Watertown, Ladies' For. Miss. Soc., Miss Julia Stone tr., to sup. Newall Brown in Assam Orphan Sch., 25 ; Chelsea, ch. S. Bryant tr., to cons. John T. Hadaway L. M., 100 ; Beverly, 1st ch., per S. D. Herrick, tr., to cons. Rev. Edwin B. Eddy L. M., 100 ; Groton, ch. 9.53 ; Sandisfield, ch. 5 ; Charlestown, 1st ch., Boardman Miss. Soc., Joseph Goodenough tr., 200 ; Westfield, N. Howard 5 ;

527.63

Rhode Island.

State Convention, V. J. Bates tr., Providence, 1st ch. 10 ; mon. con. 24.48 ; do. a friend, to cons. Miss Mary Hellen L. M., 100 ; do. Fem. Miss. Soc., Mrs. Sarah N. Bolles tr., 2 ; 5th ch., Benj. Orswell tr., 53.78 ; Brown University, mon. con. 20.10 ;

210.36

Connecticut.

Westford, ch. 4 ; Hartford, Julia E. Lyman, to sup. Jane R. Lyman in Rev. S. M. Whiting's family at Sibsagor, 25 ;

29.00

New York.

Washington Union Asso., L. Valentine tr., 107.99 ; Thos. Rogers 3 ; Sandy Hill, ch. 12.40 ; Hart-

ford, ch. 13; Fort Edward, ch. 10; Lakeville, ch. 5.35; Adamsville, ch. 5.50; Bottskill, ch. 103.41; per Rev. O. Dodge, agt.,	265.65
Hudson River South Asso., A. R. Fox tr., 48.03; Half Moon, 1st ch. 24.01; Hyde Park, 6; R. S. Vandusen 1; Pouzkeepsie, 1st ch. 50; to cons. W. J. Loomis L. M.; do., Central sq. ch. 99; Miss Caroline I. Babcock's S. Sch. cl'ss 1; per Rev. O. D., agt.,	229.04
Saratoga Asso., A. Peck tr., 63.34; Half Moon, 2d ch. 45.78; Glenville, ch. 3.37; Wilton, ch. 2; Saratoga Springs, ch. 10.83; a friend 50 cts.; Galway, 2d ch. 1; with other donations to cons. James Noxon and Eunice E. C. Harris L. M.; Amsterdam, ch. 61; do., Mrs. Anna M. Potter, to cons. Ichabod Potter L. M., 100; per Rev. O. D., agt.,	237.82
Union Asso., Cross River, ch. 6.56; Isaac Barrett 1; Yorktown, ch. 2; Peekskill, ch. 4.12; per Rev. O. D., agt.,	13.68
Hoosick, ch., per do.,	7.34
Stephentown Asso., Schodack, ch. 3.25; Nassau, 1st ch. 5.65; do., 2d ch. 1.60; Lebanon Springs, ch. 16.87; Stephantown, ch. 17.60; Berlin, ch. 4.87; per Rev. O. D., agt.,	49.84
Rensselaerville Asso., Berne and Knox, ch. 3.25; Cornelius Seabery and family 5; Sloansville, ch. 9; Charleston, ch. 11.72; Preston Hollow, ch. 9.66; Rensselaerville, ch. 9.10; per Rev. O. D., agt.,	47.73
Lake George Asso., Rev. Caleb Smith tr., per Rev. O. D., agt.,	15.00
Worcester Asso., John Hayden tr., 112.27; Anna Sherman 1; Isabel B. Whitbeck 1; Richmondville, ch. 2.30; Howland Sherman 3; to cons. Wm. Goddard L. M.; per Rev. O. D., agt.,	119.57
Franklin Asso., W. Stilson tr., per Rev. O. D., agt.,	19.00
Dunkirk, ch., per Rev. O. D., agt.,	8.67
Black River Asso., Leyden, ch. 82.75; Rodman, ch. 16.25; Rev. J. A. Wood 1; Harrisburgh, a friend 5; Ruth Caldwell 1; U. Lewis 1; Mary Davis 1; L. Bentley 25 cts.; Lowville and Denmark, ch. 8.38; H. Edwards 2; Sarah Edwards 2; Carthage, ch. 8.57; Mrs. O. Palmer 1; Malvina Fish 50 cts.; Daniel Smith 1; Adams, ch. 15; Bellville, ch. 10.80; Fem. Mite Society 6; coll. at Asso. 45.30; to cons. Abijah Hall L. M.; per Rev. H. A. Smith, agt.,	208.80
Cayuga Asso., Scipio, ch. 14; Port Byron, Chandler Fisher, to cons. him L. M., 100; per Rev. H. A. S., agt.,	114.00
Mohawk River Asso., Little Falls, ch. 7.81; Mohawk, ch. 8.25; Norway, ch. 44.62; Newport, ch. 27.50; Pleasant Valley, ch. 6; Salisbury, ch. 42.13; S. Sch., for Assam Orph. Sch., 25; Frankfort, ch. 43; to cons. Rev. Henry C. Hazen and Jesse W. Johnson L. M., per Rev. H. A. S., agt.,	204.31
Otsego Asso., Burlington, 1st ch. 19; North Burlington 42; Brookfield, Fem. Miss. Soc. 7.28; Hartwich, ch. 31; Fem. Miss. Soc. 8.25; Butternuts, ch. 88 cts.; Litchfield, ch. 13.96; Rev. L. Bolton 2; J. Perry 1; A. Hopkins 1; per Rev. H. A. S., agt.,	126.37
Broome and Tioga Asso., W. P. Raymond tr., 4.98; Wilseyville, ch. 2.52; per Rev. H. A. S., agt.,	7.50

Oneida Asso., Rev. C. Swift 2; So. Trenton and No. Deerfield, ch. 11; per Rev. H. A. S., agt.,	13.00
St. Lawrence Asso., jewelry sold 50 cts.; Parishville, ch. 17.04; James Robinson 5; O. & N. Andrews 2; Electa Peck 1; Enos Burt 1; Mrs. Baldwin 25 cts.; P. Newland 5; N. Day 2.50; H. N. Farnsworth 1; Chateaugay Miss. Soc. 11.22; Juv. Miss. Soc. 1.75; Nancy Smith 1.50; Malone, ch. 13.17; P. Osgood Harmon 2; W. P. Harmon 50 cts.; Wesley Harmon, to cons. Mrs. Harriet Harmon L. M., 100; Madrid, ch. 4.25; Canton, ch. 4.04; Hermon, ch. 8.53; Richville, ch. 4.37; per Rev. H. A. S., agt.,	186.67
Owego, S. Sch., per E. S. Buckbee, tr., to sup. Philetus B. Peck in Assam Orph. Sch., 25; Bangor, J. A. Smith 75 cts.;	25.75
	1,949.72

New Jersey.

New Brunswick, Youths' For. Miss. Soc., Stelle F. Randolph tr.,	400.00
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Pennsylvania.

Pittsburgh, coll. at Ann. Meeting 185.81; sundry donations 15; to cons. Rev. Francis Herron, D. D., and Rev. Wm. M. Paxton, L. M., per Rev. J. F. Wilcox, agt.,	200.81
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Ohio.

Rockport, per Rev. O. Dodge, agt., 4; Cincinnati, W. D. Emerson 2; Norwalk, ch. mon. con. 40; S. Sch., for Assam Orph. Sch., 3.73;	49.78
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Michigan.

St. Mary's, Mrs. Lawrie 2; Schoolcraft, S. Sch., to support Mary Ann Barrett in Assam Orphan Sch., 25;	27.00
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Iowa.

Long Creek, ch., per Henry A. Ritter, tr.,	10.00
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In Foreign Countries.

Nellore, India, Rev. Lyman Jewett, to cons. Ezekiel W. Davis L. M.,	100.00
	\$3,500.07

Legacies.

Ogden, N. Y., Timothy Colby, per Eastman Colby, executor,	283.73
Lowville, N. Y., Euwice Shepherdson, per Rev. H. A. Smith, agt.,	10.00
	393.73
	\$3,953.80

Total from April 1st to July 31st, \$12,997.36.

BOXES OF CLOTHING, &c.

North Adams, Ms., one box clothing, for Mrs. Buel.	
Cambridge, Ms., one box clothing, for Rev. F. Barker.	
South Abington, Ms., one barrel clothing, for Rev. F. Barker.	
Providence, R. I., a friend, one box clothing, for Rev. S. M. Whiting,	6.50
Hartford, Ct., Orra A. Bolles, one box clothing, for Rev. N. Brown,	26.92
Philadelphia, Pa., Fem. Benev. Soc. of Tabernacle ch., one box clothing, for Rev. E. Kincaid,	200.00
Do. Ladies of 10th ch., two boxes clothing, for Rev. E. Kincaid,	202.00



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